ARCHÆOLOGICAL SURVEY OF MYSORE



ANNUAL REPORT 1943

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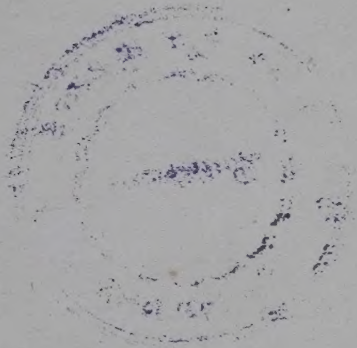
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ಸರಸ್ವತಿಪುರಂ, ಮೈಸೂರು-೯

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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1943

3465





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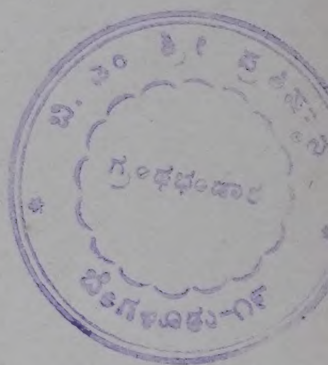
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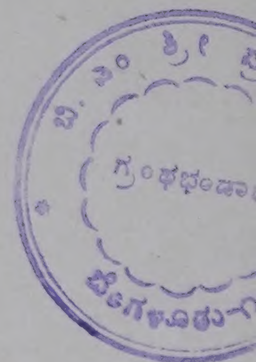
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1943.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as the Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. R. Rama Rao, B.A., Assistant to the Director went on leave preparatory to retirement from 8th September, 1942, and retired from service with effect from 28th November, 1942. Mr. L. Narasimhachar, M.A., officiated for Mr. Rama Rao during the period of the leave and was confirmed as Assistant to the Director from 28th November, 1942. Mr. R. Chakravarti, Senior Pandit, acted as Junior Technical Assistant from 8th September 1942 to 27th November, 1942. Arrangements are being made to secure the services of a competent scholar for appointment as Junior Technical Assistant. The place of the Architectural Assistant remained vacant this year also; proposals to fill up the post are before Government. Duffedar Syed Ibrahim who was in the department ever since the days of the late Mr. B. L. Rice, retired from service with effect from the afternoon of the 30th June, 1943, after having faithfully served in the department for about 43 years.

Tours : Exploration.

Owing to concentration on the work in connection with the monograph on the Chandravalli excavations and considerations of war economy tours for exploration were undertaken on a limited scale. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan Districts in connection with the study and inspection of ancient monuments. Mr. L. Narasimhachar, Assistant to the Director, was deputed for a short time during April-May, 1943, to study the improved methods of conservation practised in the Archæological Survey of India, Western Circle. He studied the monuments at Elephanta, Jōgēshvari, Bhāja, Kārla and Ambernāth and after his return to Mysore undertook a tour in parts of the Mysore, Hassan and Mandya districts with a view to study the ancient monuments and sites and to collect new inscriptions. The Pandits of the department were sent out to parts of the Hassan and Kadur districts to collect inscriptions. The Senior Pandit was sent to Kukke Subrahmanya to bring from the temple several sets of copper plates and copies of lithic records.

The monuments inside the area of the old Ratnapuri fort and at Dharmāpura (both in the Huṇsūr taluk) were studied. In the navaranga of the Mallikārjuna temple on the hill near Beṭṭadapur in the Periyāpaṭṭna taluk, there is a beautiful portrait statue of a ruler whose identity is being studied. To the west of Beṭṭadapur was discovered an extensive field of prehistoric Iron Age cromlechs which continue to be found right up to Rāmanāthapur in the Arkalgūḍ taluk and as far west as Targaḷali or even the western borders of the Mysore state in that direction.

Excavation.

Though no excavation was conducted during the year, the work of preparing the monograph on the Chandravaḷḷi excavations progressed. About 3,000 typical antiquities have been selected for illustration in the monograph and are being cleaned scientifically. Pen drawings of select pottery specimens are also being made. The catalogue of the antiquities has thoroughly been revised and prepared for publication as also the notes on the individual excavations conducted at Chandravaḷḷi during the years 1929-1931 and 1940.

Conservation.

Notes of inspection of the ancient monuments carried out from time to time during the year are being submitted to Government and other departments as usual. Estimates for repairs to the several ancient monuments in the state were scrutinised and returned either with countersignature or for revision from time to time. In accordance with the resolution of the special committee for the preservation of the Gōmaṭa Colossus at Śravanabeḷagoḷa, Government sanctioned the deputation of Mr. L. Narasimhachar, Assistant to the Director of Archæological Researches in Mysore and Mr. V. M. Krishnaswami Iyer, Surveyor, Belur for studying the improved methods of conservation practised in the Archæological Survey of India, Western Circle. The report of the Assistant to the Director of Archæological Researches in regard to the studies made by him has been submitted to Government and the Chief Engineer.

The work of preparing a statue of His late Highness Śrī Krishṇarāja Wadiyar IV was completed at the Chāmarājendra Technical Institute during the year and the statue has been sent to Bēlūr. The text of a suitable Kannaḍa inscription commemorating the conservation work carried out at Bēlūr under His late Highness is being inscribed on stone at the Chāmarājendra Technical Institute, Mysore. Both the statue and the inscription will be installed at the Bēlūr temple in due course.

Epigraphy.

The total number of inscriptions collected during the year is about 87. Among these there is an unusually large number of copper plates, of which nine were obtained from the Kukke Subrahmaṇya temple and thirteen from the Vīra Śaiva maṭha at Kaviledurga. The earliest copper plate grant collected during the year is from Kāśīpura and belongs to the time of the Kadamba king Ravivarma (C. 500 A.D.). The record

is in Sanskrit. The number of lithic records in the year's collection is over fifty. Among these the following are important :—

1. A Gaṅga vīragal of the time of Śrīpurusha at Yellambaḷasi, Kaḍūr taluk.
2. An inscription of Vinayāditya Hoysaḷa at Panditarahaḷḷi. This inscription is useful for the study of early Hoysaḷa history.
3. The so-called Janamējaya pillar at Hiremagaḷūr, Chikmagaḷūr taluk, Kaḍūr district, contains Brāhmi and Kannaḍa inscriptions which had not been noticed up to now. The records are being studied.

Numismatics.

Thirty-nine gold coins were received from a Kōlār treasure trove and on examination, were found to be of numismatic value. Action is being taken to acquire them for the department. They are being classi fied and studied for publication, A set of eight coins was purchased from the Curator, Provincial Museum, Lucknow, and another set of eight billon and one silver coins was presented by the Bombay Branch of the Royal Asiatic Society.

Manuscripts.

The Kannaḍa manuscript relating to the history of the dynasty of the Kaḷale chiefs, reviewed in the Annual Report of this department for 1942, was copied. Another manuscript pertaining to the history of Kempe Gauḍa II of Bangalore has been studied and a review of it has been prepared for publication in this report.

Museum.

The gold coins discovered in the Kōlār district and obtained for examination have already been mentioned; so also the sets of coins purchased by and presented to the department. Three interesting metallic images of iconographic value were purchased for display in the museum. Some typical antiquities from among those discovered at Brahmagiri during 1940 were selected for exhibition in the Office Museum. Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archæology in India, who visited the office early in April 1943, evinced great interest in these antiquities as also in those discovered during May 1942 and agreed that they were of great importance for the reconstruction of Indian History prior to the period of the Mauryas.

Library.

About 45 new books were added to the Office Library during the year.

Publications.

The Annual Report of the department for 1941 was published. That for 1942 was printed and submitted to Government by the end of the official year. The work of preparing the Chandravaḷḷi excavation monograph and the catalogue of Chandravaḷḷi antiquities and coins for publication is progressing. The printing of the Supplementary Volumes to the Epigraphia Carnatica is also progressing and the volumes will be published shortly.

The receipts and expenditure of the department under the budget heads amounted to Rs. 12,623-5-6 and Rs. 11,445-7-0, respectively, during the year. A sum of Rs. 299-11-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department in spite of the obvious want of adequate staff was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours.

I take this opportunity of placing on record the valuable services rendered by Mr. R. Rama Rao, B.A., to the Archæological Department. He was appointed a Probationer in the Department as far back as 1918 and was confirmed as Assistant to the Director in the year 1920, in which capacity he served till his retirement in November 1942. During the 24 years of his service he built up expert knowledge in Epigraphy and was of great assistance to the Director in the administration and research work of the Department.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Notes of the Director of Archæological Researches on the Monuments inspected during the year 1942–43.

HASSAN DISTRICT.

Chennarayapatna Taluk.

Sravanabelagola.

(I and II Class Monuments.)

Detailed suggestions for the conservation of the Monuments in Śravanabelagola have been published on pages 17-20 of the annual Report of this Department for 1938. A few only of these points received attention when arrangements were made for the Mahāmastakābhishēka of Śrī Gōmaṭēśvara in 1939. This latter ceremony yielded a large income of nearly Rs. 70,000, while the ceremony itself cost about Rs. 30,000. Very probably there is a balance of between 40 to 50 thousand rupees. This amount appears to have been invested so that from its interest the expenses of the Mastakābhishēka may be met once in 10 or 12 years. This is an excellent arrangement from the Muzrai point of view; but it would not be creditable if we arrange for the continuation of worship only and allow the monuments themselves to decay. For attending to the needs of the Gōmaṭēśvara image a special committee has been appointed and experiments are being conducted. But the other points of conservation except two or three are waiting to be implemented. The two suggestions carried out are these:—

In Doḍḍa Beṭṭa the two trees near Siddha Baṇḍe have been removed and the flooring has been reset. Electricity has been brought at considerable cost and the town and the hill have been finely lit up.

But the other points noted on pages 17-20 of the Annual Report of this Department [illegible] 1938 require to be attended to. A comprehensive estimate for these may be prepare[illegible] he work spread over two or three years according to plan and conservation begun. [illegible] nds can easily be found from the balance available from the collections of the M[illegible]ābhishēka which, I believe, have now been designated the Gōmaṭēśvara Temple [illegible].



ARKALGUD TALUK.

Mallarajapatna.

LAKSHMAṆĒŚVARA TEMPLE.

(Not on the Conservation List.)

None of the conservation measures recommended by this Department in the Annual Report for the year 1936, p. 12, has been given effect to. The temple is a good one deserving of immediate attention. All the vegetation may be cut down and the dislodged walls, etc., rebuilt with the original materials from the basement upwards as recommended.

Ramanathapura.

RĀMĒŚVARA TEMPLE.

(Not on the Conservation List.)

The points of conservation mentioned in respect of this temple in the Annual Report of this Department for 1936, p. 11, have not also been carried out. The thick coating of the chunām over the walls, etc., has to be scraped off very carefully. The joints of the wall slabs have to be cement-grouted where they have given way and pointed with suitably coloured mortar so that they may not be distinguishable from the slabs themselves. All the cracked and out-of-plumb portions of the prākāra parapet should be examined by Engineers with a view to determine their fitness to stand and plan out their restoration suitably, or otherwise knock them down if they are found to be unduly heavy. The latter course should, as far as possible, be avoided.

Basavapatna.

JAINA IMAGE.

(Not on the Conservation List.)

In the backyard of the house of a certain Mr. Rāmiah in Basavāpaṭṇa, was found a potstone image of Nēmināthа, a Jaina Tīrthankara, while digging. The image is of good workmanship and belongs to the Hoysaḷa times as indicated by the Kannaḍa inscription which it bears on its pedestal (Pl. V, 3). It may be preserved in a safe place till it is removed to a museum.

MANDYA DISTRICT.

Krishnarajpet Taluk.

Hosaholalu.

LAKSHMĪNĀRĀYAṆA TEMPLE.

(Second Class Ancient Monument.)

A detailed note describing the temple of Lakshmīnārāyaṇa appears on pages 3 to 14 of the Annual Report of this Department for 1938 and the conservation note is published on page 14. Owing to the munificence of a local donor Mr. Venkata Setty, the conservation work has progressed well. The neighbouring houses have been acquired and the major portion of the compound wall has been put up. The old pākaśāla has been knocked down and a new pākaśāla and a store-room have been built in the south-east and north-east corners, respectively. The approach to the temple is somewhat improved.

But a good deal more of work remains to be done. Since Mr. Venkata Setty is prepared to donate Rs. 3,000 more, the remaining works may be taken in hand and pushed on rapidly. The eastern compound wall may be completed and a front gate provided with a suitable design. The pavement of the pradakshiṇa platform around the temple should be reset and pointed with suitably coloured cement. The back wall of the northern garbhagṛiha which has moved slightly out of plumb should be examined, the cracks grouted and further damage prevented. The front hall may not be dismantled for the present; but the sculptured cornice stones of the old porch may be carefully collected and kept in the north and south ends of the maṇṭapa for future use. A large slab of the jagali platform in the north-east corner of the navaraṅga has sunk into the platform. It may be restored to its former position. The chunām and wax covering the sculptures inside the temple should be removed very carefully. The approach road to the temple also may be improved. The villagers are anxious to build a temple for the goddess. Permission may be given only for building a small temple in the north-west corner of the compound, the design being definitely approved by the Archæological Department and the Government Architect.

The Lakshmīnārāyaṇa Temple is a finely sculptured one and deserves to be put into a decent form very early, especially when local donors are willing to finance the conservation. After the proposed repairs are completed, the question of providing electric lights to the temple may be considered.



Seringapatam.

RANGANĀTHA TEMPLE.

(SECOND CLASS ANCIENT MONUMENT).

Extensive repairs to the tower of the mahādvāra of the Raṅganātha Temple are being carried out since the last three months, the work having been entrusted to a certain contractor who, in his turn, has leased out the work to a Tanjore workman. Labour has been imported from Tanjore and other places in South India and work has been going on indiscriminately. The old motifs and stucco images are being totally dismantled and new ones are being inserted according to the fancy of the worker. When completed, the gōpura would be entirely new in its appearance, while its old character would be completely washed out. Though the temple is a second class Ancient Monument and a protected one, it is a pity that the Archæological Department has not at all been consulted. Moreover the real conservation measures necessary for the tower have not been considered. In every storey of the tower we can see the development of cracks and leakage points. These have got to be repaired in the first place. All further work on the outer face of the tower may be stopped immediately.

MYSORE DISTRICT.

HUNSUR TALUK.

Ratnapuri.

None of the monuments at Ratnapuri is on the Conservation List. The suggestions are purely recommendatory.

Darga.

Several trees are growing in the immediate neighbourhood of the Jamālammana-darga. They have to be cut down if the darga is to remain intact. The devotees of the institution may be encouraged to do this work.

Stray sculptures.

There are several stray sculptures lying neglected inside the fort area of Ratnapuri. Some of them are interesting iconographically. They may be collected and preserved in a safe place till they are removed to a museum. The main image of the ruined Nārāyaṇa Temple has become highly mutilated. It lies against the back outer wall of the garbhagṛiha of the temple, while its broken prabhāvali lies inside the collapsed garbhagṛiha itself. Both the prabhāvali and the image may be removed to a safe place immediately. Similarly the mutilated Jain image of a

Tīrthankara lying on the Basti mound at a distance of about 50 yards to the west of the Nārāyaṇa temple, may also be removed. Its value is enhanced by the fact that it has on its pedestal an inscription of about 1300 A.D.

Siva temple.

The Śiva temple which is situated at a distance of about a hundred yards to the north-east of the Nārāyaṇa temple is utterly in ruins. It is out of the question to repair and restore it to its original condition. But it is very desirable to preserve it at least from further decay. The collapsed and out of plumb slabs of the walls may be replaced and all further collapsing prevented. The thick vegetation growing on the roof and walls as also in the neighbourhood may be cut down. Such portions of the temple as are at present intact may be strengthened and all leakages in these places stopped by suitable means.

Dharmapura.

CHENNAKĒŚAVA TEMPLE.

(Third Class Ancient Monument).

Among the several old monuments in the neighbourhood of Huṇsūr, the Chennakēśava temple at Dharmāpura is tolerably intact. But its upkeep is not satisfactory. Vegetation has been growing here and there in the joints of the slabs of the outer walls so that several slabs have become dislodged and out of plumb and leakages have occurred in the roof. A pipal plant has been growing right on the southern outer wall of the garbhagṛiha. The root of this plant must be destroyed by the application of atlas tree killer. Against the north wall of the garbhagṛiha whose outer walls are being dislodged, a slant-wise prop has been given for support. This is rather ugly. It is desirable that the out-of-plumb slabs should be reset and the prop removed. The roof of the navaraṅga is reported to be leaky in several places. The leakages may be stopped from above. Where the joints have given way, cement may be grouted. The front of the temple deserves to be made neat and tidy. On the south side of the temple the private house owners have encroached, so that there is not enough room for passage. Between the houses and the temple there should be at least 20′ space. The necessary space may be acquired.

The temple is a village institution and a third class Ancient Monument. For the upkeep of the temple the archak is granted about 10 acres of dry land which is reported to be not at all fertile. With the small yield of about 7 or 8 pallas of rāgi from the land it has been difficult for the archak to pay the land revenue and also to look after the worship of the temple. It may be recommended that the archak may be paid a monthly allowance of Rs. 3 for looking after the ancient monument.

PERIYAPATNA TALUK.

Bettadapura.

MALLIKĀRJUNA TEMPLE.

(Not on the Conservation List).

All the shrines and maṇṭapas from the very foot of the Mallikārjuna Hill are in a woeful state of disrepair. The slabs of the outer walls of these shrines and maṇṭapas have become dislodged and in some cases have completely collapsed, while those that are in a tolerably good condition are being threatened with destruction by the thick growth of vegetation. The devotees and the villagers may be encouraged to contribute liberally towards the restoration of the structures and the restoration work may be carried over a period of five or six years.

The main temple of Mallikārjuna on the hill is intact. But the surrounding verandahs and maṇṭapas are all in a ruinous condition. The walls have sunk in many places and the ceiling is throughout leaky. It is feared that with the collapse of the surrounding structures the main temple itself may become greatly damaged. It is therefore necessary to effect some initial repairs to these structures and preserve them as far as possible in the interest of the main temple which deserves to be included in the list of Ancient Monuments under the second class along with the portrait statue inside the navaraṅga of the temple.

The leakages in the roof of the main temple may be stopped at the earliest opportunity. The living quarters of the priest may be constructed in the northern enclosure of the temple and the portion completely walled off. The extremely dilapidated maṇṭapas to the south of the temple may be knocked down. Ventilators in the roof of the surrounding structures may be introduced to provide for more light in the interior.

The Mallikārjuna temple is a major Muzrai institution. The villagers are keen on getting the buildings repaired. The grant of sufficient funds for the repairs may, if necessary, be spread over a number of years and the repairs carried out in successive stages. The main temple and its enclosure require attention first.

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BANGALORE DISTRICT.

Channapatna Taluk.

Malur.

KAILĀSĒŚVARA TEMPLE.

(Second Class Ancient Monument.)

The repairs to the main building of the temple and the Chaṇḍikēśvara shrine and well have just been completed. The work is satisfactory, except that the cement pointing is ugly. It may be covered over with some lighter coloured grayish cement paint to match the neighbouring stones.

The second instalment of work as mentioned below, may now be taken up :—

1. Repairing the mahādvāra on the old plan and with the old slabs, grouting being done with lime mortar and no pointing.
2. The maṇṭapa on the west may be repaired and given back its eaves and a new roof. The stones are mostly lying about.
3. The imageless shrines on the south may be entirely removed and the ground sloped down, the image of Gaṇēśa being placed in the navaraṅga.
4. Including the mahādvāra, the maṇṭapa and the slope at the back, a low compound wall may be built around the temple area to protect it from being fouled. This may be done last.
5. The owners of the site to the east may be asked to put up high brick walls of uniform height to screen off their lavatory and backyards from the temple grounds.
6. The temple may now be handed over to the Muzrai authorities and worship begun.

APRAMĒYA TEMPLE.

(Second Class Ancient Monument.)

The recommendations made in the Annual Report of this Department for 1935, page 19, have not been attended to. They may now be looked into. The gōpura and the verandah around, especially in the north-west, are badly leaking. The gōpura needs immediate attention since many of the wooden props are eaten up. Whitewashing may be carefully removed from the walls and the inscriptions released.

Channapatna.

TIMMAPPARĀJA ARASU MANSION.

(SECOND CLASS ANCIENT MONUMENT.)

Many of the repairs suggested on page 20 of the Annual Report of this Department for 1935 have been carried out. The following points that have not yet been done, may now be taken up :—

1. The inner quadrangle may be converted into a well laid out flower garden and the images may be protected by placing them inside the hall with suitable labels.
2. It is learnt that an estimate for a new taluk office has been sanctioned. As soon as possible the offices may be removed and the mansion may be converted into a local museum.
3. The paintings on the walls of the first floor may be copied and preserved. The question of touching them up may be considered after they are copied.
4. The front door-way on the ground floor may be carefully cleaned and preserved.

AKKAL SHAH KHADRI DARGA.

(SECOND CLASS ANCIENT MONUMENT.)

The verandah is leaky and needs repairs.

SYED IBRAHIM'S TOMB.

(SECOND CLASS ANCIENT MONUMENT.)

The main building is in a very good condition. But the out-houses, the musafirkhana, the Bhandarkhana and Diwankhana are leaky and need attention at once. The British Government grant for the institution is Rs. 27-3-0. It is learnt that the Engineer inspected the monument and has been preparing an estimate. Want of kerosene oil has been creating difficulties. The keeper is living in the verandah.

BANGALORE TALUK.

Bangalore.

TIPU'S PALACE.

(FIRST CLASS ANCIENT MONUMENT.)

None of the repairs suggested in the Annual Report of this Department for 1935, page 24, has been carried out. The fort Middle School is now located in the

building and the boys are damaging the wood work further. The school should be removed from the building as early as possible. The wooden partitions in the durbar hall should be dismantled and the building restored to its original form. The leak in the roof of the northwest corner of the north verandah may be repaired. The plaster on the walls is cracked in many places which should be looked into.

VENKAṬARAMAṆASVĀMI TEMPLE.

(First Class Ancient Monument.)

The whitewash of the sculptures has not been removed. This should be done The mahādvāra and the south-west shrine have been cement-washed. It would be better if they are whitewashed, leaving the sculptures and the inscriptions free.

DELHI GATE, FORT.

(Second Class Ancient Monument.)

Half a dozen plants are growing up on the fort walls. They may be cut down. Over the second gate and near the dungeons, large quantities of water accumulate during the rains. Outlets have to be found for the water. People are yet fouling the place. The watchman should be more careful and a scavenger should clean the place every morning. The flag-staff idea previously proposed may be considered.

REPAIRS AND MAINTENANCE OF MONUMENTS.

(Based on the Reports of the Sub-Division Officers).

The annual reports in respect of the repairs and maintenance of the ancient monuments in the State have been received only from the Chitaldrug, Shimoga, Hassan, Kolar, Bangalore and Mysore Districts. The Deputy Commissioner, Mysore, has informed that the reports from the Sub-Division Officers of Mysore and Nanjangud, have been called for and will be forwarded on their receipt. In the absence of the regular receipt of the inspection reports it would be impossible to understand the state and the conservation needs of the monuments. The officers concerned should therefore be requested to be regular in sending up their reports in future.

CHITALDRUG DISTRICT.

Chitaldrug Sub-Division.

The four ancient monuments in the Chitaldrug Sub-Division, namely, the Rock-cut temple at Rāmadurga in the Chellakere taluk, and the three inscriptions of Aśōka in the Moḷakālmuru taluk, are all reported to be in good condition. But it is said that the masonry work below the Basava at Rāmadurga requires some repairs.

Davangere Sub-Division.

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The Jain Basti at Heggere is said to be in good condition. In respect of the Īśvara temple at Ānekoṇḍa an estimate for Rs. 835 is reported to have been sanctioned and the work entrusted to the P. W. D. The work is not yet taken up. The condition of the Harihareśvara temple at Harihar is said to be satisfactory. The Īśvara temple at Nandiguḍi requires repairs and the sanctioned estimate is reported to be pending with the P. W. D. The Īśvara temple at Nanditāvare is reported to be in good condition.

SHIMOGA DISTRICT.

All the institutions in the district are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for repairs to the Kēdārēśvara temple and the Bhēruṇḍēśvara pillar at Belagāvi, to the Trimūrti-Nārāyaṇa temple at Bandalike and to the Bastis in Narasāpura in Shikārpur taluk have been called for. A sum of Rs. 1,880 has been sanctioned for the repairs of the Chandraśāla at the Rāmēśvara

temple in Keḷadi and it is reported that the work will be taken up early. An estimate for Rs. 100 for repairs to the Mallikārjuna temple at Keḷadi is submitted for sanction. A sum of Rs. 150 has been sanctioned for fixing a tablet in the durbar hall of Śivappa Nāyak at Nagar and the Executive Engineer is requested to take further action in the matter.

Repairs.—During the year under report repairs are reported to have been effected to the following institutions:—

1.	Rāmēśvara temple at Kūḍli	....	Work is in progress
2.	Fort, Kavaledurge	....	Do
3.	Dēvaganga Ponds, Nagar	....	Work completed
4.	Shaji's Tomb, Hodigere	....	Work almost completed
5.	Chintāmaṇi Narasimatemple, Kūḍli.	....	Work is in progress
6.	Fort, Nagar	....	It is reported that the work will be taken up during 1943-44.

HASSAN DISTRICT.

The Sub-Division Officer, Hāssan, inspected the monuments at Chennarâya-, paṭṇa and the bastis at Śravanabelagola. The Sub-Division Officer, Saklēśpur inspected the Chennakēśava temple at Bēlūr, the Hoysaḷēśvara temple at Haḷebīḍ and the Chaṭṭēśvara temple at Chaṭchaṭhaḷḷi.

KOLAR DISTRICT.

Chickballapur Sub-Division.

Among the monuments inspected by the Sub-Division Officer in this Sub-Division, the following are mentioned:—

1. Sri Venkaṭaramaṇasvâmi temple, Álambagiri.
2. Raṅganātha temple, Bodagānahaḷḷi.
3. Hazrat Hussain Shah Darga, Hirebidnūr.
4. Amaranārāyaṇa temple, Kaivāra.
5. Yōganandīśvara temple, Nandi Hills.
6. Tipu Sultan's Palace, Nandi Hills.

BANGALORE DISTRICT.

Only the Amildar, Dēvanahaḷḷi, has sent in his report of inspection in connection with the Vēṇugōpâla temple at the place, which is a minor Muzrai institution and

an ancient monument under Class III. It is reported that the temple is kept clean and tidy.

MYSORE DISTRICT.

Mysore Sub-Division.

The Mahalingēśvara temple at Varuṇa, Mysore taluk, which is a second class Ancient Monument is stated to be in urgent need of repairs. The wooden dhvaja-stambha of the temple is reported to have fallen down. It is recommended that it may be replaced by a stone one.

The Siḍilu Mallikārjuna temple on the hill at Beṭṭadapura, Periāpaṭṇa taluk, is not on the conservation list. But it is stated to be a major Muzrai institution and an important temple deserving of such inclusion in the second class. The main temple is throughout leaky and requires urgent repairs.

The Śrî Rāmānujāchārya temple at Sāligrāma, which is a second class Ancient Monument, is said to be in a good state of preservation. But the compound is stated to be full of jungle growth and the gōpuras of the structures are said to be overgrown with rank vegetation.

Nanjangud Sub-Division.

The Kēśava temple at Sōmanāthpūr, which is a first class Ancient Monument, si stated to be in need of repairs. The matter is under correspondence.

The Kīrtinārāyaṇa temple at Talkāḍ, a second class Ancient Monument and a major Muzrai institution, is stated to be in a dilapidated condition. The work of its repairs is reported to have been taken up by the P. W. D.

The Vaidyēśvara temple at Talkāḍ, also a second class Ancient Monument and a major Muzrai institution, is stated to be neat and tidy now, having been repaired recently. The repairs to the roofing and flooring of the temple, begun last year, are still continued.

CONSERVATION OF ANCIENT MONUMENTS CARRIED OUT BY THE P. W. D. DURING THE YEAR 1942-43.

The total amount of works for which estimates were prepared in the year 1942-43 was Rs. 36,776. The actual expenditure to the end of the official year was Rs. 4,140. The works included repairs and improvements to temples, statues and other buildings of historical and artistic value. The following list shows the works which have been completed as well as works in progress and schemes for which estimates have been prepared and submitted to Government for sanction. The estimated amounts for works of coservation and the sums which were actually spent are shown separately.

A. LIST OF SANCTIONED AND STARTED WORKS, MYSORE CIRCLE.

I. Buildings Range, Bangalore.

			Amount of Estimate.	*Outlay during 1942-43.*
			Rs.	Rs.
1.	Tippu Sultan's Dungeons, Fort	....	60	44
2.	Do Palace	....	958	397
3.	Repairs to Cenotaph, Ulsūr Gate	....	80	79
4.	Kempegauda Watch Towers	....	60	12
	Total	....	1,158	532

II. Bangalore Division.

1.	A. R. of Syed Abraham Tomb at Channapaṭṇa.	50	47	13	0
2.	A. R. of Akalsa Khadri at Channapaṭṇa	50	43	6	0
3.	A. R. of Close Memorial Hall	12	9	9	0
4.	A. R. of Thimmapparaj Urs Mansion at Channapaṭṇa.	100	89	11	0
5.	Strengthening the Fort Wall at Dēvanhaḷḷi	1,587	1,470	4	0
6.	A. R. of Fort Wall at Devanhaḷḷi	60	70	0	0
7.	Renovating Śrī Kailasēśvarasvāmi temple at Dodballāpur.	4,283	581	0	0
	Total	6,042	23,11	11	0

III. Kolar Division.

1.	Śrīpatīśvara temple at Sīti, Kolar District	939	510
2.	Tippu's Palace at Nandi Hills, Chickballāpur.	100	61
3.	Ranganātha temple at Rangasthaḷa	2,040	465
4.	Hyder Ali's Birthplace at Būdikōṭe, Bowringpet taluk.	20	19
	Total	3,099	1,055

IV. Mysore Division.

	Amount of Estimate	*Outlay during 1942-43.*
	Rs.	Rs.
1. Urgent repairs to Śrī Divyaliṅgēśvarasvāmi temple at Haradanhaḷḷi, Chāmarājnagar Taluk.	1,640	....
2. Repairs to Śrī Ammanavara Sannidhi of Śrī Lakshmīnarasimhasvāmi temple at Sargūr, Heggaḍadēvankōṭe taluk.	254	237
3. Urgent repairs to Śrī Huliganamaraḍi Prasanna Veṅkaṭaramaṇasvāmi temple near Terakaṇāmbi, Guṇḍlupet taluk.	1,978	....
4. Improvements to Jumma Masjid at Bhērya, Kṛishṇarājanagar taluk.	437	101
5. Repairs to Śrī Ramānujāchārya temple at Sāligrāma, Krishnarājanagar taluk.	500	....
6. Repairs to Śrī Âñjanēyasvāmi temple at Sāligrāma, Kṛishṇarājanagar taluk.	320	....
Total	5,129	338

V. Mandya Division.

1. Annual Repairs of Sōmanāthapur temple	180	
2. Do Śrī Saumyakēśavasvāmi temple at Nāgamangala.	137	
3. Repairs to Haviland Arch at Seringapatam	10	
4. Repairs to Obelisk monument at breach of the Fort at Seringapatam.	50	Total outlay during the year is Rs. 1,628
5. Repairs to Webbs monument at Seringapatam.	25	
6. Repairs and improvements to Darya Dowlat Bagh at Seringapatam.	528	
7. Do Mūlesingēśvarasvāmi temple at Beḷḷūr.	215	
8. Dungeon discovered by Inman at Seringapatam.	100	
9. Repairs to Col. Bailey's Dungeon at Seringapatam.	214	

		Amount of Estimate	Outlay during 1942-43.
		Rs.	Rs.
10.	Providing platform all round the Pañcha-liṅga temple at Sōmanāthpur.	50	
11.	Repairing the car of Śrī Ranganāthasvāmi temple at Seringapatam.	540	
12.	Renovation of Gōpuram of above-mentioned temple.	19,141	
13.	Urgent repairs to the wheels of the car of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	770	
14.	Repairing the gate-way of Śrī Nārāyaṇa-svāmi temple at Mēlkōṭe.	220	
	Total	22,180	1,628

MYSORE CIRCLE.

I. Buildings Range, Bangalore.

	Particulars	*Amount of Estimate*	*Remarks*
		Rs.	
1.	Improvements to Tippu Sultan's Palace	5,000	Under submission to Government for sanction.
2.	Improvements to Prasanna Venkaṭa-ramaṇasvāmi temple.	1,000	
3.	Delhi Gate, Fort	500	
	Total	6,500	

II. Bangalore Division.

Nil.

III. Kolar Division.

		Rs.	
1.	Repairs to Mārkaṇḍēyasvāmi temple at Vakkalēri, Kolar taluk.	4,500	Submitted to Chief Engineer.

Particulars	Amount of Estimate	Remarks
	Rs.	
2. Repairs to Kaṇvēśvarasvāmi temple at Beḷḷūr, Mālūr taluk	2,925	Submitted to Chief Engineer.
3. Veṅkaṭaramaṇasvāmi temple at Guḍibaṇḍa Town.	790	Do
4. Rāmēśvarasvāmi temple at Guḍibaṇḍa	790	Do
Total	9,005	

IV. Mysore Division.

1. Restoration of Śrī Jyōtirmayêśvarasvāmi temple at Sāligrāma, Kṛishṇarājanagar Taluk.	2,200	Sanction pending with Government.

V. Mandya Division.

1. Improving Pañchaliṅga temple at Sōmanāthapūr.	4,270	Submitted to Chief Engineer.
2. Improving Śrī Kēśavasvāmi temple at Sōmanāthapur.	2,800	Do
3. Installing electric lights to the above	6,411	Do
4. Renovation of Sōmanāthapur temple	10,500	Do
5. Repairing Śrī Lakshmīnārāyaṇasvāmi temple at Toṇṇūr, French-Rocks.	8,065	Pending with D.C.
6. Repairing the Śrī Kailāsēśvara temple at Toṇṇūr.	1,485	Do
7. Repairing the Darga of Syed Sālār Māsud Saheb at Toṇṇūr.	1,100	Do
8. Repairing Śrī Sangamêśvarasvāmi temple, Sindughaṭṭa.	2,000	Do
9. Providing low parapet wall to the Kalyāṇi at Mēlkōṭe.	1,660	Do
10. Repairs to Ādimādhavasvāmi temple at Beḷḷūr.	1,865	Do
11. Repairs to Lakshmīnārāyaṇasvāmi temple at Sindughaṭṭa.	400	Do

	Particulars	Amount of Estimate	Remarks
		Rs.	
12.	Nārāyaṇasvāmi temple at Nāgamaṅgala	900	Pending with D.C.
13.	Mallēśvarasvāmi temple at Aghalaya	360	Do
	Total	1,36,316	

VI. Headquarter Range, Mysore.

Nil.

VII. Tumkur Division.

Nil.

SHIMOGA CIRCLE.

I. Shimoga Division.

1.	Repairing Srī Mallikārjunasvāmi and other allied temples at Keḷasi, Sāgar Taluk.	300	Submitted to the Chief Engineer.
2.	Fixing the inscription stone at the old palace site at Nagar, Shimoga District.	150	Do
	Total	450	

VI. Headquarter Range, Mysore.

No work (*vide* Assistant Engineer's Letter No. 328, dated 14-8-1943).

VII. Tumkur Division.

		Rs.	Rs.
1.	Fort at Madhugiri (clearing jungle)	200	52

SHIMOGA CIRCLE.

VIII. Shimoga Division.

1.	Repairs to Śrī Chintāmaṇi Narasimhasvāmi temple at Kūḍli, Shimoga Taluk.	50	....

Particulars	Amount of Estimate	Remarks
	Rs.	Rs.
2. Repairs to Rāmēśvarasvāmi temple, Kūḍli	50	38
3. Repairing Kavale Durga Fort, Tīrthahaḷḷi	75	72
4. Watch to the Anantanātha Jain Basti with Brahmēśvara pillar at Mēḷige, Tīrthahaḷḷi Taluk.	24	....
5. Repairs to Maragalalė temple near Gudda Koppa.	75	....
6. Repairs to Fort at Hosanagara	50	46
7. Repairs to Devaganga Pond, Hosanagar	20	20
8. Repairs to Jain Basti at Humcha, Hosanagar Taluk.	50	29
9. Repairs to the Fort at Channagiri	50	42
10. Compound wall to Shaji's tomb at Hodigere, Channagiri taluk.	300	129
11. Repairing Srī Tripurāntakēśvarasvāmi temple at Belagāvi, Shikārpur Taluk.	180	210
12. Fixing a tablet to Sivappa Naik's Fort at Nagar.	146	....
13. Mallikārjunasvāmi temple at Keḷasi, Sagar.	....	....
Total	1,070	....

IX. Hassan Division.

1. A. R. of Īśvara temple at Arsikere	155	155
2. Providing ancient monument boards to Śrī Chennakēśavasvāmi temple at Sāntigrāma	60	9
3. A. R. of Hoysalēśvarasvāmi temple at Haḷebīḍ	192	263
4. Kēdārēśvarasvāmi temple at Haḷebīḍ	120	142
Total	527	559

X. Chitaldrug Division.

	Particulars	Amount of Estimate	Remarks		
		Rs.	Rs.	A.	P.
1.	Aśōka's Inscription at Siddāpur, Molakālmuru Taluk.	20	20	3	0
2.	Aśōka's Inscription at Brahmagiri	20	20	0	0
3.	Do Jattangi Hills	20	20	14	0
4.	Jain Basti at Heggere, Hosadurga Taluk	30	29	7	0
5.	Īśvara temple at Nandiguḍi (Basavaṇṇa temple), Harihar taluk.	220	....		
	Total	310	90	8	0

XI. Kadur Division.

			Rs.
1.	A. R. of Amṛitēśvarasvāmi temple at Amritāpur.	100	122
2.	Repairs to Siddēśvarasvāmi temple at Marle.	45	44
3.	Repairing Yūpastambha at Hiremagaḷūr	15	5
	Total	160	171

B. LIST SHOWING THE NAMES OF ANCIENT MONUMENTS AND TEMPLES FOR WHICH ESTIMATES ARE PREPARED AND SENT FOR SANCTION.

II. Hassan Division.

Nil.

III. Chitaldrug Division.

		Rs.
1.	Īśvara temple at Nandiguḍi village, Harihar Taluk.	450

IV. Kadur Division.

1.	Mārkaṇḍēśvara temple at Khāṇḍya	80	Pending with D. C., Kadur.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Ratnapuri.

Jamalammana Darga.

On the way to the ancient fort of Ratnapuri about 7 miles south-east from Huṇsūr and less than a furlong from the ancient fort itself we come across a Darga which is curiously 38½′ in length, 4′ in breadth and a little over 3′ in height, rising in the form of a stepped pyramid. At a distance of about 20′ to the east of the tomb there is a stone lamp pillar resembling in its shape the pillar in front of Shaji's tomb at Hodigere, Chennagiri taluk, Shimoga District. It is thus very probable that this darga too may belong to about the 17th century A.D., though there is no inscriptional evidence in support of the date. The tomb is a masonry structure calling for no special remark except that it is too long, which fact is traditionally ascribed to the circumstance that Jamālamma who is said to have been interred here was as many feet tall as the length of the tomb. It is said that a certain Khaji, becoming enamoured of her, made such overtures that the lady was driven to kill herself and that while her head was severed it fell a furlong away to the north-west where another Darga-like structure was erected. On examination of the latter structure which is raised in the shape of a stepped obelisk in front of a mound, it appeared probable that the spot marks the site of an ancient battlefield and that the obelisk-like monument is a memorial structure erected to commemorate the heroes who gave up their lives in battle perhaps during the 17th century.

Round about the Darga there is a Muslim graveyard. An *urs* is held during February every year, which is said to be attended by large crowds of people, both Hindu and Muslim.

Saivite Image.

A little distance to the south-east of the Darga was found a highly mutilated Śaivite image which is seated on a pedestal in sukhāsana, being almost nude excepting only for the girdle round about the waist. The image is four-handed and wears dishevelled hair. The attribute held in the left upper hand appears to be paraśu. The image may represent either Bhairava or Dakshiṇāmūrti and many have been brought from the ruined Śiva temple inside the fort of Ratnapuri.

Fort Gateway and Hanuman Temples.

At a distance of about a hundred and fifty yards to the south-east of the darga we come across the old mud fort walls of ancient Ratnapuri. There must have been a gateway towards the direction of the Darga. Its situation is now marked by the existence at the spot of two Hanumān temples both

of which appear to hail from the late Vijayanagar period. The outer walls of the temples have been recently built of size stones; but the images are basreliefs depicting the god in the striking attitude. One of the images is intact; but the other is broken into two and the parts are embedded in the back wall of one of the temples.

Vishnu Temple.

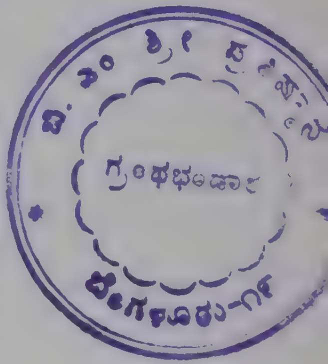
Facing the Hanumàn image which is intact there is a greatly ruined Vishṇu temple which, judging from the cubical Draviḍian type pillars of the front verandah, appears to date from about the 16th century. It is a granite structure, entirely characterless excepting only for the lintel piece of the navaraṅga doorway bearing the figure of Bālakṛishṇa on fours as in the Yamaḷārjunīya episode. The roof and walls of the temple have collapsed beyond repair and the main cell is empty.

Jaina Basti Mound.

Inside the fort and close by the fort wall on the west, there is a mound marking the site of an ancient Jaina Basti. At present, however, no part of the old structure remains. Only the granite lion pedestal of the image and the headless soapstone image of the Tīrthankara are lying on the site exposed to the havocs of the wind and the weather. The Tīrthankara is seated in the dhyāna attitude. Judging from the characters of the Kannaḍa inscription on the pedestal, it is possible to assign the image to about the latter part of the twelfth century A.D. The record is a new find and mentions a certain Bhaṭṭārakadēva belonging probably to the Koṇḍakundānvaya and a gachcha of which the name is lost. The lion pedestal indicates that the image is probably of Mahāvīra.

Narayana Temple.

At a distance of about fifty yards to the east of the Jaina basti mound there are to be found the ruins of a Nārāyaṇa temple whose outer walls, roof and tower as also verandah have completely collapsed. In its original state the temple appears to have consisted of a garbhagṛiha, an open śukanāsi, a navaraṅga and a front ardhamaṇṭapa, the last of which had an approach on either side. The outer walls had a row of plain right-angled pilasters only. The main image which is now lying at the back wall of the garbhagṛiha is of potstone and appears to date from about 1300 A.D. In its ornamental details it reminds us of Hoysaḷa traditions. The head of the image is broken and lost. From the posture of the image (samabhaṅga) it appears probable that god Nārāyaṇa is represented. The prabhāvaḷi of the image which bears the ten incarnations of Vishṇu is broken and lying inside the garbhagṛiha.



The temple had originally a mahādvāra which has at present totally collapsed except for the main gateway with its two jambs and lintel piece intact. Some of the pillars which lie in the vicinity have sixteen-sided shafts and wheel mouldings. The area of the temple seems to have originally been enclosed by a high mud compound wall, traces of which can be seen to the right side of the temple. The height of the wall is about 15 feet.

At a distance of about a hundred yards to the north-east of the Nārāyaṇa temple mentioned above there is situated another temple which is dedicated to Śiva. It consists of three cells of which the main one on the west has a brick and mortar vimāna of about the 17th century, the other two cells opening into a common navaraṅga. The outer walls of the temple are raised on a basement consisting of three plain cornices in between which there are inner shallow cornices. The walls are relieved by right-angled pilasters surmounted by the loaf- and biscuit-shaped mouldings as at the temple in Rāghavāpura near Guṇḍlupet. There are also towered shallow niches, one on each outer wall of the main garbhagriha. The turrets above these niches are boat-shaped, having in the centre the representation of a horse-shoe chaitya surmounted by a simhalalāṭa. The main western cell has two śukanāsis of which the outer one is open and is provided with a plain doorway in the north. In the centre of the navaraṅga there are four pillars each of which has a square base and a cylindrical shaft. The liṅga and the other images of the temple are all missing excepting for a rude and short Vīrabhadra relievo which is lying in the navaraṅga hall. On the face of a pilaster in the navaraṅga is carved in relief the figure of a female devotee with her hands folded. The eaves of the temple are sharp and relieved by plain panels meant for the representation of the kīrtimukha.*

Siva Temple.

Dharmapura.

The village of Dharmāpura which is situated at a distance of about nine miles to the east-south-east of Huṇsūr is known from the inscription Huṇsūr 137 to have formerly consisted of three hamlets, namely, Aridavāḷke, Būvanahaḷḷi and Togaravāḍi, which were constituted into an agrahāra town in 1162 A.D. by the Hoysaḷa general Biṭṭiyaṇṇa and given the name of Dharmāpura. Quite in accordance with the plan of ancient agrahāra towns there are in this village a Vishṇu temple dedicated to Chennakēśava, a Śiva temple at a distance of about two hundred yards towards the north-east and a tank in proximity to the latter. Architecturally, however, it is the Vishṇu temple which is more ornate.

Situation and History.

CHENNAKĒŚAVA TEMPLE.

The inscription mentioned above, namely, Huṇsūr 137 dated in 1162 A.D., refers only to a grant made to the temple by Daṇḍanāyaka Biṭṭiyaṇṇa. We have therefore to presume that the temple itself was existing at the time the grant was made. And there is no other inscriptional evidence to help us in determining the date of the temple. Hence we have to depend primarily on typological evidence as supplied by the architectural and sculptural peculiarities met with in the temple. Judging from the outside view

Date of Temple.

of the temple and the navaranga pillars which, in their type, resemble the pillars at the Īśvara temple in Lōkikere (Dāvangere Taluk), it is probable that the date of the temple is about 1100 A.D.

Outer View.

The temple faces east and consists of a garbhagriha, a śukanāsi which was originally open, a navaraṅga and a porch of one ankaṇa the roof of which has now collapsed and has disappeared (Pl. III, 1). The porch is entered by a flight of steps flanked by two elephants. The outer walls of the temple are raised on a basement consisting of four cornices of which the first from the bottom is plain, the second has upward dentil projections and indentations at the corners, the third is disc-shaped and the fourth has a row of dentil mouldings. The walls are relieved by turret-bearing shallow niches, turret-bearing single columns and cruciform pilasters (Pl. II, 1). On the outer walls of the śukanāsi and the garbhagriha the niches enshrine small relievo figures of Kumāra and Agni (south), Varuṇa and Vāyu (west), and Hanumān, Kubēra and a three-headed Īśāna, Gaṇapati and Indra (north). Both the garbhagriha and the navaraṅga are square in plan with flattened sides and indentations as at Chennarāyapaṭna and elsewhere. The eaves are straight-sided with a cornice above. The brick and mortar parapet above the eaves is a recent addition. The original parapet and tower, if at all they were existing, have disappeared. Among the turrets appearing on the outer walls the majority have curvilinear outline and are surmounted by kalaśa finials.

Navaranga.

The navaraṅga doorway is beautifully worked with vertical bands of medallion, scroll, pilaster and other ornamentation. Owing to the thick coating of *chunām* the details are not clear. The doorway is supported on either side by Vaishṇava dvārapālas, each of whom is attended by figures of chauri-bearers. In the middle of the lintel is a Gaja-Lakshmī group on either side of which are panels of sculptures representing Saḷa in the attitude of killing the mythical lion. Above the lintel there is an eaves-shaped cornice. The four central pillars of the navaraṅga are all of the same type, each having the cubical, sixteen-fluted and eight-sided mouldings, and wheel-shaped mouldings above. Only the central ceiling is a little deep being raised on two sets of corner stenes with a padma relievo in the middle.

Sukanasi.

The śukanāsi which, as already said, was originally open has been closed up at some later period by the insertion of a doorway and a lintel piece, both of which appear to have been brought from some ruined temple of the late Hoysaḷa period. The dvārapāla figures on the jambs of the doorway are good works of art; but unfortunately they have been drastically touched up by some inexperienced sculptor of modern times. The lintel piece is exquisitely carved (Pl. II, 2) with high floriated mythical ridden makaras from whose snouts spring forth a foiled garland-like arch the ends of which meet the two sides of a simhalalāṭa in the centre, under which is depicted a

six-handed dancing Vishṇu attended by figures of Hanumān on the right and Garuḍa on the left and drummers on either side. The six hands of the image hold the following attributes: abhaya, prayōga-chakra (shown in the attitude of being brandished), padma, gadā, śankha and varada. On either side of the image stand female attendant figures, while on the extreme sides of the panel are the figures of the Hoysaḷa warriors holding curved swords and oblong shields. Inside the śukanāsi are placed rude figures of Nammāḷvār and Garuḍa. The ceiling of the śukanāsi is raised on two sets of corner stones like the navaraṅga ceiling with a low padma pendant in the middle.

Garbhagriha.

The garbhagṛiha doorway is a typical Hoysaḷa piece with the medallion, pilaster and scroll ornamentation on the jambs and a Gaja-Lakshmī group in the middle of the lintel. Above the lintel is an indented eaves-shaped cornice surmounted by a row of five turrets of which those at the extreme sides are curvilinear in design and the rest Draviḍian. On the right jamb of the doorway is represented Kōdaṇḍa-Rāma with his consort Sītā, while on the left is depicted a horse-faced anthropoid figure holding in his two hands ladle (right) and kalaśa (left). It is not known what figure it represents; it cannot perhaps be Hayagrīva since his attributes as laid down in the Vishṇudharmōttara are different.

Main Image.

The main image of Chennakēśava inside the garbhagṛiha stands in samabhaṅga on a Garuḍa pedestal, having a stone prabhāvali which rises in the form of an arch (Pl. II, 3). Including the prabhāvali and the pedestal, the image is about 7′ high. The ten incarnations of Vishṇu are carved on the prabhāvali in six circular panels in this order, running from left to right: Matsya; Kūrma and natural Varāha; Narasimha and Vāmana; Paraśurāma and Rāma; Balarāma and Kṛishṇa; Kalki. The main image is beautifully carved with minute details of ornamentation and graceful contour of the limbs. The face wears a pleasing smile with the chin, nose, eyes and lips boldly delineated. Behind the tiara is carved a nimbus whose front face has been carved with two rows of deeply cut petals. The god wears makarakuṇḍalas, necklaces, yajñōpavīta, kaṭibandha and garland-bearing girdles in addition to wristlets, armlets, rings and bhujakīrti. In the four hands of the god are held padma, śankha, chakra and gadā. On either side of the god stand the figures of his consorts; but these are of smaller size.

Bettadapura.

History.

The village of Beṭṭadapura was the seat of a line of Pālleyagārs whose progenitor is said to have been a certain Vikrama Rāya, a fugitive from Dvāraka. His son was Chengal Rāya about whom several curious tales are narrated. For details *see*

Mysore Gazetteer, Vol. V, p. 644. The dynasty continued till about 1645 A.D. when the place was taken, along with Periyāpaṭṇa, by the Mysore army under Dalavoy Doḍḍa Rāja. Thereafter the chiefs became subordinate to Mysore, till the jagir of Beṭṭadapur was resumed by Tipu Sultan. As indicated by the ruins of the fort walls at the place, it appears that there were two lines of fortification built of both dressed stone boulders and mud and provided with a number of bastions and batteries.

Bettadapura Hill.

To the south-east of the village lies the isolated conical hill with its temple dedicated to god Mallikārjuna called locally Siḍilu Mallikārjuna (Pl. IV, 1). The hill is approached by a flight of about 3,000 steps and the following are the points of interest we come across as we climb up the hill, including those which are situated on either side of the path leading from the village:

1. A Nandi maṇṭapa enshrining Basava on a pillar. The pillars are rude and Draviḍian in type. Probably a 17th century structure.

2. A pond and a maṇṭapa. Inside the latter there is a bull. The maṇṭapa is surmounted by a brick and mortar tower of perhaps the 17th century. The land around this maṇṭapa is being used as a burial ground by the Lingāyats of the place.

3. Āñjaneya temple and two caves—all of which are described in M.A.R. 1924.

4. A vacant characterless temple with Draviḍian pillars of about the 17th century in the front maṇṭapa. Inside the cell there is the liṅga; but the Nandi has been removed to some other place. The path near this maṇṭapa runs along a brick flooring and the bricks are reported to measure 10″×10″×2″. The bricks belong probably to the Pālleyagār period.

5. Sūḷe-koḷa. A large pond overgrown with lantana. Contains no water.

6. Foot of hill. A tōrana-gamba, plain in workmanship excepting only for its architrave surmounted by three kalaśas. From the Kannaḍa inscription on the lintel piece it is learnt that a certain Mallājamma caused this gateway to be made and endowed as an offering to the god Annadāni Mallikārjuna. The circumstance that No. 5 is beside the toraṇa-gamba indicates that Mallājamma was a courtesan. Compare also the inscription on the pedestal of the Nandi mentioned under No. 8 below. The path leading to the foot of the hill from this tōrana gateway is paved with stone boulders.

7. Gaṇapati shrine facing west. Has a porch of one ankaṇa in front supported on characterless Draviḍian pillars. Inside the cell there are a liṅga and a rude Gaṇapati relievo.

8. Towered entrance gateway built like the mahādvāra of a temple and consisting of two jagalis with cubical pillars of the Draviḍian type. The tower is of brick and mortar, consisting of three tiers and surmounted by three stone kalaśas. On either side of the gateway there are two elephants carved of stone. Towards the

hill side also there are two similar elephants. On either side of the gateway on the outside there are also two small shrines facing each other, one enshrining Chandikēśvara (right) and the other Mahishāsuramardini (left). At a little distance from the gateway and facing it there are a Nandi maṇṭapa and an uyyāle-kamba. The bull in the Nandimaṇṭapa is of good workmanship and was endowed by Muddumallājamma who is mentioned in the inscription carved on the pedestal of the image to have been the courtesan or paṭṭapātri of Basavayya, son of Doddayya, the Prabhu of Kanikaranahalli. The pillars of the maṇṭapa are Dravidian in type having the cubical and sixteen-sided mouldings. On the southern face of the base of the north-east pillar there is the figure (in relief) of a lady devotee standing with folded hands under a trefoil arch. She is perhaps Muddumallājamma mentioned above. On the northern face of the south-east pillar there is a similar panel carved with the figures of a lady and her boy, the latter clad in princely garb.

To the south of the uyyāle-kamba mentioned above there is a Śiva temple facing north. The structure is architecturally unimportant and consists of a main cell with a verandah and pātālankaṇa. The doorway of the main cell is supported by four-handed dvārapāla figures standing cross-legged. On the jambs and the lintel piece a string of rosary beads is carved. On the cubical mouldings of the pillars of the verandah are found the images of devotees, Gaṇapati, linga, seated lion, flower, etc.

The image of Mahishāsuramardini in the cell to the south of the entrance gateway is a good piece of sculpture representing the goddess in a vigorous attitude, though the features of the image are rather crude. With one of her left hands the goddess has pulled out the tongue of the buffalo demon, while with one of her right hands she has pierced his body.

Against the north wall of the gateway is an independent stone representation of a seven-hooded Ādiśēsha shading a linga. The hoods wear kirītas. Against the south wall of the gateway is a large-sized tortoise.

The image in what is called the Chandikēśvara shrine is really Vīrabhadra.

The Dravidian type pillars of the entrance gateway have on their cubical mouldings the relievo figures of the linga, bull, devotees, etc. On the northern jagali there is a Nandi and on the southern one there is a pādapīṭha of good workmanship. There is also a stone relievo figure of a devotee placed against the south wall. The inner walls and the ceilings of the gateway were once full of paintings depicting several gods and goddesses as also scenes from the Śaiva Purāṇas. Among such figures and scenes mention may be made of Brahma, many-headed Mahādēva, Śiva as a Yōgi, Vēṇugōpāla, marriage of Śiva and Pārvati, the visit of Pārvati to her lord in penance, ten-headed Rāvaṇa praying Lord Śiva for the gift of His Ātmalinga, etc. The paintings are already fading and would be lost very soon if they are not properly preserved and copied.

9. The steps leading up the hill commence from the gateway. Nearby there are a Nandikamba to the left, and a mantapa to the right. There is also a tōrana gateway. Many of the steps are carved with figures of devotees and inscriptions giving their names.

10. Another torana.

11. Do

12. Between the toranas Nos. 9 and 10 there is a single boulder containing nine steps.

13. Another torana.

14. A mantapa gateway, rude in construction and characterless. Has some crude sculptures representing Nandi, Durga, etc., placed on the jagalis. The basava in the mantapa is called Dindugalu-Basava.

15. A mantapa gateway with a tōrana behind. Just opposite to this spot on the south side there are two tors abutting on each other with a very narrow grotto in between them. The tors are called Madavaniganakallu in memory of a story which is narrated as follows: A newly married couple were passing that way when they were caught in heavy rain. They therefore entered the grotto for shelter, but never came out. It is said that Lord Śiva was pleased to absorb them unto Himself. Be the story as it may, the tors produce very clear echo at this spot.

16. Another mantapa gateway having Nandi on both the jagalis.

17. Sankranti mantapa consisting of three aisles with tall Dravidian pillars. On the Sankranti day the processional image of the God is brought over here and worshipped. The mantapa is built at the end of the ridge about half way up the hill. In the middle of the mantapa there is a platform meant for the god.

18. Another mantapa gateway with a pond on the north side.

19. A tōrana.

20. A nandi placed in the open. The original mantapa in which it had been enshrined and was called Moḷakalmuri mantapa, probably because the steps here are very steep and climbing up is too taxing for the knees, has now collapsed.

21. A plain rude mantapa about to collapse.

22. A tōrana.

23. A natural cave.

24. Virabhadra temple. This is a characterless structure of about the 18th century having in its navaranga and front verandah Dravidian pillars of rude workmanship. But the image of Virabhadra inside the cell is of good workmanship, the attitude being vigorous and the features boldly outlined.

25. A tōrana and a gateway mantapa.

26. A gateway mantapa with a collapsed torana-gateway in front.

27. Way leading to Nārada-tirtha.

28. Way leading to Nāgara-done. Between No. 25 and No. 26 there is a large boulder.

29. Outline of a Hanumān figure carved on a boulder to the right of the steps.

30. A rude proportionless Nandi of potstone placed on a pīṭha of hard stone.

31. A gateway manṭapa. On a high rocky boulder to its north is set up a pillar bearing a couchant Nandi facing the temple of Mallikārjuna.

32. To the right of the rocky boulder there is a way leading to a natural pool of water called Bāla Gangā tīrtha.

33. A gateway manṭapa.

34. Entrance to temple enclosure. The jambs have beaded and floral ornamentation.

35. Annadāni Mallikārjuna temple with a compound wall of brick and mortar built on a course of stone slabs placed edgewise. From this summit of the hill a fine view of the country around is obtained.

ANNADĀNI MALLIKĀRJUNA TEMPLE.

History.

Though there are about twenty inscriptions in the premises of the temple, it is a pity that none of them refers to the construction of the original structure. We have thus to fall back upon typological evidence only and the architectural and sculptural peculiarities met with in the monument.

Outer View.

The outer walls of the main temple consisting of a square garbhagṛiha with a plain doorway, a closed śukanāsi, also with a plain doorway, and a navaraṅga, (Pl. III, 2) are raised on a basement consisting of four plain cornices, of which the second from the bottom is sloping and provided with dentil mouldings at the corners. The walls are plain but relieved at intervals by right-angled pilasters between whose shafts and their surmounting mouldings runs a middle cornice all round the temple, as in the earlier Chālukya structures in the Shimoga District and the later Ikkēri school of buildings. Owing to the thick coating of chunām on the walls the details of the several basement and other mouldings cannot be seen. Similarly the details of the eaves also are hidden by the roofing of the later verandah of the Pālleyagār period. But it appears in one or two places that the eaves are sharp and plain.

Navaranga.

The navaraṅga of the temple has two doorways. That on the east is the earlier one; but that on the south appears to have been put up during the Pālleyagār period. Inside the navaraṅga the four central pillars are all of the same type, each consisting of a square base and a cylindrical shaft, of which the bottom has an eight-sided moulding overlaid by a sixteen-sided one and the top having four dentil mouldings at the corners covering a drum-shaped moulding between which and the square abacus above there is a wheel moulding. The stones of the walls, pillars, ceilings,

etc., are all granite. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant inset in a circle in the middle.

The liṅga inside the garbhagṛiha, which is about $2\frac{1}{2}'$ high is called by various names: Annadāni Mallikārjuna, Siḍilu Mallikārjuna, Bhūtanātha, Vijayādrinātha, Vīṇārpaṇēśa, etc., each name having some mythological story to explain it.

Images.

There are many small stone images placed in the navaraṅga (Pl. IV, 2): Vīrabhadra, Dakshiṇāmūrti, Gaṇēśa, Saptamātṛikas, Kēśava, Bhairava, etc., some of which may be considered good works of art, though all of them may perhaps be ascribed to about the 17th century when the verandah around the temple and the shrine of the goddess were constructed.

A Royal Devotee.

By far the most important, perhaps, among the sculptures in the navaraṅga is the portrait statue of a royal bhakta standing in the north-eastern corner of the hall with the hands folded, the head bent in reverence and the body gorgeously garbed and decked with a wonderful variety of jewellery carved with minute delicacy of detail characteristic of Hoysaḷa workmanship (Pl. IV, 3). The devotee wears an exuberantly carved five-tiered tiara, quadruple pearl ear-rings, rudrāksha and other necklaces inset with diamonds, etc., in addition to the usual armlets, wristlets, rings and a very rich girdle which is gracefully worked with beaded strings and garlands and secured in the middle by a charming simhalalāṭa buckle. He wears also an yajñōpavīta and a flowing chain-like beaded ornament in the upavīta mode. His beard is shaven from below the ears and his whiskers are realistically touched up. He wears a *dhōti* like a *gṛihastha* and a waist cloth overlaying it. His eyebrows are long and have a graceful curve. His nose is long and straight, while the chin is pointed. His lips are clearly outlined. The canopy under which he stands is pentafoiled and carved in the middle with the figure of a simhalalāṭa. The ridge of the canopy is worked with floral ornamentation represented as issuing out of the long trunks of lions which are shown on the abaci of the pilasters on either side of the devotee. These pilasters are undoubtedly Hoysaḷa in design having the cubical, the bell, vase, wheel and other mouldings. Further the lions on the abaci are shown in the attitude of attacking and being attacked by a person who is represented very much like Saḷa, the progenitor of the Hoysaḷas. The occurrence of this figure, the workmanship of the sculpture, and the style of the pilasters on either side of the image make it probable that the image represents a Hoysaḷa emperor. The low roof of the temple, the cylindrical pillars of the navaraṅga and the plain right-angled pilasters on the outer walls suggest that the main temple of Mallikārjuna was built during the early days of the Hoysaḷas. But the workmanship of the canopy under which the portrait statue stands suggests a later period, say circa 1300 A.D. If this is the date of the statue and if the image represents a Hoysaḷa emperor, the statue may be identified

with Ballāla III. Unfortunately the image bears no inscription on its pedestal, but a nāgabandha. On the right armlet there is a figure of Vīrabhadra, and on the left one, a figure of Nandi, while on the kirīṭa there is the figure of a liṅga.

On either side of the navaraṅga doorway the figure of the dvārapālas are crude in workmanship. The verandahs to the south and north of the temple are each six-aisled and the pillars here are all roughly worked, having cubical and eight-sided mouldings. On the south side of the southern verandah additional maṇṭapas are existing and they perhaps belong to the 17th century. The eastern porch of the Nāyak Kachēri on the southern side has four Draviḍian type pillars having capitals provided with plantain bud hangings. On the cubical mouldings of these pillars are carved relievo figures of Kāḷingamardana, Umāmahēśvaramūrti with bull, Vīrāñjanēya, dancing lady, bull, squatting lion, cow licking the liṅga, nāgabandha, etc. The ceiling of the porch is raised on two sets of corner stones. From the middle of the ceiling there is suspended a huge bronze bell.

Verandahs, etc.

The shrine of the goddess Bhramarāmbike which is to the north-west of the main temple consists of a single cell and a śukanāsi. In its style of workmanship the image resembles the images of Apītakuchāmbā and Girijāmbā at Nandi. The front hands of the goddess are in abhaya and dāna, while the back hands hold padma.

There is a narrow verandah in front of the temple with a wall running north to south on the east. In the middle of the wall right opposite the entrance of the main temple, is inserted a perforated screen of potstone.

On the northern side of the temple enclosure there is a stone oil mill.

To further east of the temple enclosure and directly opposite the screen mentioned above, there is a huge boulder on which is set up a pillar bearing on its abacus a couchant Nandi facing the main temple.

CROMLECHS NEAR BEṬṬADAPURA.

At a distance of about 2½ miles to the west-north-west of Beṭṭadapura we come across a large expanse of stepped country in continuation of a range of hills called locally Sīte-guḍḍa. This country is bounded on the east by Alpanāyakanahaḷḷi, on the west by Tarikallu and Chiknēraḷe, on the north by Huṇisetappalu and on the south by Byāḍara Biliguli. At a distance of about four miles to the place last mentioned there are two villages named Chikka Honnūru and Doḍḍa Honnūru. All over the ridge of the stepped country are found innumerable cromlechs varying in their diameters and consisting not only of single rings of stones but also double ones sometimes (Pl. VI, 1 and 2). In the middle of some of the cromlechs the swastika-like walls of the dolmen chamber are laid bare. In some places the cap stones are visible. The boulders forming the rings resemble those at Hungunda in the

Bowringpet taluk of the Kōlār District. The diameter of the smaller cromlechs is about 10′, while that of the larger ones varies from 15′ to 20′. It is reported that the surrounding villages like Byāḍara Biliguli, etc., are also full of cromlechs. And they appear to continue right up to Rāmanāthapura and as far west as the western borders of the State. The circumstance that near Beṭṭadapura there are villages called Chikka Honnūr and Doḍḍa Honnūr appears to support the theory enunciated in M.A.R. 1941, p. 58, that the authors of these cromlechs might have been prehistoric gold miners.

HASSAN DISTRICT.

Ramanathapura.

LAKSHMĪNARASIMHA TEMPLE.

General Description.

The temple of Lakshmīnarasimha at Rāmanāthapura is a small plain structure situated just opposite the Paṭṭābhirāma temple. It consists of a main cell and a front maṇṭapa with plain walls and ceiling. But the main image (Pl. V, 2) which is a little above two feet in height including the prabhāvali is of good workmanship and reminds us of the sculptural characteristics of the Mysore school during the period of Chikkadēvarāja Oḍeyar, particularly in regard to the bold outline of features, the contour of the limbs and abdomen, the drapery and the modestly ornamented koḷaga type kirīṭa. The fingers are short and thick, though the posture is erect and graceful. In the four hands of the god are found the following attributes: padma, chakra, śankha and mace (broken). The god is seated in sukhāsana with the right leg placed on lotus and his consort Lakshmī (two-handed) seated on his left lap. The goddess embraces the god with her right arm and holds padma in her left hand. Her breast is secured by a band. Her drapery shows good workmanship. The folds of her *sari* are disposed as in the images of Apītakuchāmbā and Girijāmbā at Nandi. On the prabhāvali are carved the ten avatāras of Vishṇu in eight panels from right to left as follows: anthropoid Matsya, anthropoid Kūrma, anthropoid Varāha, Vāmana and Paraśurāma, Balarāma, Kṛishṇa, Buddha (standing like Jina) and Kalki. On the left side of the pedestal a two-handed standing Garuḍa is represented in the attitude of holding the amṛitakalaśa. On the whole, the image speaks well of the standard of art of the period.

PRASANNA SUBRAHMAṆYĒŚVARA TEMPLE.

General Description.

The Prasanna Subrahmaṇyēśvara temple at Rāmanāthapura is a large structure built in the Draviḍian style and consists of a garbhagṛiha with a cell on either side and a large mukhamaṇṭapa converted latterly into two compartments and a front

verandah having sixteen-fluted pillars whose shafts are secured in the middle by an eight-sided band. The outer walls are plain and characterless. The main temple is surrounded by a pillared verandah on all the sides, while to the east is the towered gateway. The parapet walls of the temple and of the prākāra, as also the tower are built of brick and mortar and consist of the floral, the medallion, the trefoil arch and parrot motifs characteristic of the 17th century. The temple is architecturally unimportant.

Subrahmanya. But the seven-hooded Nāga in the main cell is of large size and is ornamented with a kirīṭa on each of the hoods. The sculpture is of good workmanship and shows fine polish over its surface. The coils rising in tiers are boldly shown.

In the southern cell is kept the processional image of the Lakshmīnarasimha temple, while the northern cell is used as the strong room for storing valuable things belonging to the temple.

PAṬṬĀBHI-RĀMA TEMPLE.

General Description. Like the Subrahmaṇyēśvara temple, the Paṭṭābhi-Rāma temple is also a structure built in the Draviḍian style, but without a tower over the mahādvāra. The temple faces east and has a large prākāra. The main temple inside the prākāra is a plain structure with no ornamentation whether in regard to the basement or the outer walls. It consists of a broad garbhagṛiha, a square śukanāsi, a navaraṅga divided at present into two compartments and a front verandah of three squares. The pillars inside the navaraṅga as well as those of the verandah are Draviḍian in type and consist of cubical and eight-sided mouldings as usual. The ceilings are all plain, except that of the garbhagṛiha which is raised on two sets of corner stones with a flat middle.

Main Group of Images. The sculptures of the Paṭṭābhi-Rāma group inside the main cell are impressive in their delineation of features, though the figures are of modest workmanship (Pl. V, 1). The main image of Rāma is seated in sukhāsana on a padma-pīṭha with a prabhāvaḷi behind. The god is two-handed, the right being in the abhaya pose with padma and the left one embracing Sītā who is seated on his left lap. The goddess holds lotus in her right hand while her left hand is hanging down. Her breasts are secured by a band. On the prabhāvali the ten avatāras of Vishṇu are not represented; there is only the representation of a kīrtimukha in the middle of the makara tōraṇa. The posture of the image of Rāma is graceful. The god wears the usual ornaments on his body and limbs as also the yajñōpavīta and a flowing garland. His nose is rather long and pointed while the lips show an archaic smile. To the right of the god stands Bharata with an umbrella in his hand; to the left stands Śatrughna with a flywisk.

Further to left and facing south stands Lakshmaṇa with his hands folded and a bow on his left shoulder. Further to right and facing north stands Āñjanēya, also with the hands folded. The folds of the drapery are indicated by wavy lines, while the kirīṭas, particularly the one worn by the main god, are well worked. The image of Sītā is conventionally represented and is too small. The archaic smile is common to all the images.

Metal Images.

The processional image of the temple is a Kōdaṇḍa Rāma group. The image of the goddess in a shrine to the north-west of the main temple is called Kanaka Sītā and appears to belong to a period later than the main group of images. Among the other metal images in the temple may be mentioned the following: Rāmānujāchārya, Dêśika, Tirumaṅgai Āḷvār, four-handed Lakshmī with abhaya, lotus, lotus and dāna.

BANGALORE DISTRICT.

Chennapatna Taluk.

Honganur.

History.

The village of Hoṅganūr which lies at a distance of about four miles from Chennapaṭṇa on the Sātnūr road, appears to be an old place dating from the Chōḷa times. It was converted into a full agrahāra town during the Chōḷa or Hoysaḷa period with a Vēṇugōpāla temple in the south and a Rāmēśvara temple in the north-east and a large tank in the east.

VĒṆUGŌPĀLA TEMPLE.

General Description.

The Vēṇugōpāla temple is a plain structure of stone constructed during the late Vijayanagar period with a towerless mahādvāra. The main shrine has a garbhagṛiha, a śukanāsi, a navaraṅga of four octagonal pillars and a porch having sixteen-sided pillars. But the image of Gōpāla playing on the flute is beautiful, though along with its stone prabhāvaḷi it appears to be of the Vijayanagar period. The god has his hair disposed in the form of a jaṭāmakuṭa.

LAKSHMI TEMPLE.

The Lakshmi temple which stands to the right of the Gōpāla temple is a pre-Hoysaḷa structure. The six pillars of the maṇṭapa bearing Chōḷa inscriptions and the small doorway of the temple are interesting. The pillars are round with early type of bell, vase-shaped, wheel-shaped and round small mouldings. But the image of Dēvī appears to be of the late Vijayanagar times.

RĀMĒSVARA TEMPLE.

General Description.

To the north-east of the Vēṇugōpāla temple and near the tank stands the Rāmēsvara temple with a garbhagṛiha, a śukanāsi, a four-pillared navaraṅga and a porch of two pillars, all of granite. The porch pillars are cylindrical and plain, but the navaraṅga pillars are round with corner hoods, tasselled, cylindrical and vase- and wheel-shaped mouldings and elegantly designed mango drops. The liṅga is dark and medium-sized with a flat top. In the navaraṅga there are two sculptures of Gaṇēśa of fine Hoysaḷa workmanship and a beautiful group of the Saptamātṛikas with Vīrabhadra and Gaṇēśa guarding the group.

MYSORE CITY

PAINTING OF THE BATTLE OF KURUKSHETRA

BY THIPPAJEE

AT THE JAGANMOHAN PALACE CHITRASALA

(Pl. I.)

In the Palace Chitraśāla at the Jaganmōhan Palace, Mysore, there is a framed water colour painting of 2′–6″ × 2′. At the left hand bottom corner of it, in the margin, are the following words in misspelt English "Dran by Thippajee, Chitrgar, Shikarpur, 3-8-'88". Since J. Whatman's drawing paper has been used along with, perhaps, modern instruments like the bow-pen, crowquill, compasses, etc., in addition to materials like the Indian ink, Chinese white and some other colours of probably foreign import, it is highly probable that the date is 1888.

It is apparent also that the artist was a man coming from a hereditary family of painters belonging to Shikāripur. He must have been patronised by the Mysore Court for which presumably he painted the picture; but his traditions appear to have been those of the architects of the North Shimoga District well known as the Guḍikâras, slightly influenced by western technique.

The picture belongs to the late Mysore School of the Karnāṭak style of painting as existing in the latter part of the 19th century. The style corresponds to the Rajput style of Northern India and was developed under the Vijayanagar Empire and patronised at the courts of the numerous principalities of South India including Mysore and Tanjore.

The style flourished at the Mysore Court in the days of Kṛishṇarāja Waḍiyar III and numerous paintings of the 19th century in that style are still available in Mysore.* This late Mysore School is characterised by the great attention paid to every part of the picture and the masterly craftsmanship shown in executing the minute details in line work. The artists appear to have been specialists in miniature painting and in ornamental design.

The mode of painting is *tempera* and among the colours used some were perhaps prepared by the artists themselves locally. In the present picture some later artist appears to have applied rather indiscriminately a strong white paint resembling Chinese white to the faces of Kṛishṇa and Arjuna, their umbrellas

* *Cp.* The Mural Paintings at the Jaganmohan Palace, Mysore—M.A.R. 1938, pp. 47–71

and their horses, thus bringing them into undue prominence. Barring this jarring effect the picture is a beautiful one of an extraordinary high class and of great artistic value.

The picture shows the commencement of the battle of Kurukshētra or the Mahābharata battle when Krishṇa taught Arjuna the philosophy of action as given in the Bhagavadgita. In the central field are two chariots, on one of which is kneeling, ready for action, the venerable Bhīshma, the grand uncle of the Pāṇḍavas and Kauravas, who was also the Commander-in-Chief of the Kaurava army. His identity is established by the palm-tree crest or 'Tāladhvaja' under which he kneels.

Opposite to him, in a chariot drawn by four white horses and under the Hanumān crest kneels Arjuna, the great archer hero of the Pāṇḍavas with his weapons thrown down and his hands folded. He is intently listening. On the driver's seat is seated Śrī Kṛishṇa holding the reins of the horses with his left hand and explaining his philosophy to Arjuna. His right hand which holds the whip is raised in exhortation and the whole group is extraordinarily expressive. Around the two chariots are the two great armies arrayed against each other. A noteworthy group at the top of the picture consists of the Pāṇḍava and the Kaurava leaders facing each other, with the terrible Bhīma, looking almost like a Rākshasa, ready to rush upon his foes with an uplifted mace.

On the whole the picture is one of great interest, since its subject is one of the most interesting in Hindu mythology and its execution is exquisite.

PART IV—NUMISMATICS.

The following six coins were purchased from the Provincial Museum, Lucknow, during the year:—

1. A billon coin of Ghiyasud din Balban (I.M.C. 156).
2. A copper coin of Ala-ud-din Muhammad Shah II of Delhi (I.M.C. 227).
3. A billon coin of Ala-ud-din Masud Shah: (Rev: Chauhan Horseman with Masud Shah) (Nelson Wright D.M.C. 214-B).
4. A silver coin (Ādivarāha type) of Bhōjadēva I (840-90 A. D.) Gurjara Parihara King of Kanauj (Smith, I.M.C. 241):

   Obverse: Two-line inscription reading—

   Srīmad Ā
   di Varāha

   Reverse: The boar incarnation of Vishṇu standing to right.
5. A gold coin of Gōvinda Chandradēva of Kanauj (1104-1155 A.D.).
6. A copper coin (debased type) of Vāsudēva:

   Obverse: King standing facing.

   Reverse: Śiva and bull. No Legend.

Thirteen coins, as mentioned below, were purchased from the Archæological Department, Gwalior State:—

Coins of the Naga Dynasty.

1. A copper coin of Bhava Nāga (New Type):

   Obverse: Bull walking to right.

   Reverse: Legend and triśūla.
2. A copper coin of Bhīma (C.M.I., Pl. II, 15):

   Obverse: Peacock to left.

   Reverse: Legend in two horizontal lines (incomplete).
3. A copper coin of Brihaspati (C.M.I., Pl. II, 18):

   Obverse: Recumbent bull to right.

   Reverse: Legend.
4. A copper coin of Dēva (C. M. I., Pl. II, 24):

   Obverse: Wheel with spokes.

   Reverse: Legend.
5. A copper coin of Gaṇēndra (C. M. I., Pl. II, 20):

   Obverse: Bull walking to left.

   Reverse: Legend.

6. A copper coin of Prabhākara (New Type):
   Obverse: Bull to left
   Reverse: Legend.
7. A copper coin of Skanda (C. M. I., Pl. II, 16):
   Obverse: Peacock.
   Reverse: Legend (indifferent); two upright strokes.
8. A copper coin of Vasu (New Type).
   Obverse: Peacock.
   Reverse: Legend (indifferent); two upright strokes.
9. A copper coin of Vibhu (New Type):
   Obverse: Bull walking to left.
   Reverse: Legend and goad.

INDO-SASSANIAN COINS.

10. A billon coin of Gadhaiya—Circa 9th century A. D. (C. M. I, Pl. VI, 16)
    Obverse: Śrī and dots.
    Reverse: Altar with attendants.
11. A billon coin of Mihira Bhōja of Kanauj (C. M. I., Pl. VI, 21):
    Obverse: Boar standing to right.
    Reverse: legend.

COINS OF THE SULTANS OF DELHI.

12. A copper coin of Alaud-din Mahammad Shah II Khilji—A. H. 714 (I. M. C. No. 225)
13. A billon coin of Ghiyasuddin Taghlak—A.H. 722 (I. M. C. No. 284).

A set of 39 and another of 24 gold coins were discovered during the year in the Kolar District. They are being studied in detail and steps are being taken to acquire them for the Archæological Office Museum.

Through the Curator, Mysore Government Museum, Bangalore, six copper coins were received for examination. These coins belong to the Kushan dynasty and their types are already known.

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PART V—MANUSCRIPTS

"Bengaluru Kempa-rayara yuddha-desagala jayapradada padagalu"

(Songs in praise of the wars and conquests of Kemparāya of Bangalore).

There is, at the Government Oriental Library, Mysore, a paper manuscript copy (No. K. B. 281) with the above-mentioned title. The copy which appears to have been prepared during the time of the late Mr. Lewis Rice, consists of six leaves only, written on both sides and the written matter is in verse form purposed to be sung in the 'Kannaḍa Kāmbōdi' rāga. The verses or songs are classified under two chapters, with their headings written at the top of the pages as follows:

1. Yimmaḍi Kemparāyara padagaḷu—Yuddha.
2. Do —Dēśajayaprada.

Thus the first chapter deals with the wars of Kempe Gauḍa II of Bangalore, while the second one deals with his conquests. The first chapter contains one pallavi and 19 verses; the second, one pallavi and 39 verses. God Vināyaka, Goddess Sāradāmbā and the Guru (of the author) are invoked at the beginning of each chapter. But the name of the author does not appear anywhere. It looks probable that he was a contemporary of Kempe Gauḍa II and perhaps even a court poet in his employ. The original manuscript from which the copy at the Oriental Library is transcribed, appears to have been written during the earlier half of the 17th century or at any rate shortly before 1638 A.D. since about this date Kempe Gauḍa II was ousted from Bangalore and compelled to retire to Māgaḍi, which fact is not mentioned in the manuscript under review and since of the two dates mentioned in the manuscript the latest appears to correspond to 1635 A.D.

Though the manuscript is a small one, it appears to be historically useful in view of the fact that much is not known about Kempe Gauḍa II, particularly in connection with the part played by him in establishing the power of his suzerain, the Vijayanagar emperor Venkaṭarāya II at Penukoṇḍa.

The first chapter details the wars of Kempe Gauḍa. It begins with an invocation to God Vināyaka, the Goddess Śāradāmbā and the Guru, as already mentioned. The pallavi of the song reads:

ದಕ್ಕಿತೋ ನಿನಗೆ ಪಂಥ

which means that Kempe Gauḍa was able to accomplish the oaths he took, evidently to gain victories in the wars he undertook.

Next, the titles of the chief are given in the form of a verse. They are as follows:—

1. Rūpa-jayanta (unequalled in being handsome);

2. Dikkenṭara-vijaya-gampa (one who was able to make the eight directions tremble at his successes);
3. Maṇḍala-pati (governor or chief of a province);
4. Venkaṭarāyara-bhuja-daṇḍa (the chief support of Venkata Rāya II, evidently the Vijayanagar king, who was ruling from Penukoṇḍa);
5. Svāmidrōhara-gaṇḍa (a terror to traitors);
6. Chikka-rāya (probably means that he was next only to the Vijayanagar sovereign in importance. The title also seems to distinguish him from his father Hiriya Kempa or Kempe Gauḍa I).

Wars of Kempe Gauda II.

An account of the wars of the chief is next given, in the following order:—

A certain Ayiyama Gauḍa is said to have captured by malice, the fortresses, the treasures, elephants, horses, and the territories belonging to Khaṇḍendudhara and to have boasted that there was none equal to him in prowess. Kempe Gauḍa sent words of advice which were disregarded, whereupon he marched against him, surrounded Kōḷāla, ransacked the entire country, captured the enemy's army and struck terror into the hearts of the chiefs so much so that they thought of him as being unequalled in all the three worlds.

Having conquered the strong fort of Balagoṇḍanahaḷḷi and slighting the confederacy formed by the alien chiefs, he besieged Hoskōte and conquered it. Thenceforward he strengthened four fortresses (including Bēṭerāyanaguḍi), provided them with cannons and harassed his enemies so that his good fame spread throughout the Karnāṭaka country.

Having collected a formidable army consisting of elephants and valiant warriors, he repaired to Penugoṇḍa where he won the approbation of the emperor Venkaṭarāya and was offered his protection.

Thereupon he set out on a military expedition. He first encamped to the east of the tank at Ballāḷapura where he gathered together the neighbouring chiefs. With the latter he marched to besiege Hoskōṭe, following Venkaṭanṛipa. (It would appear that the Vijayanagar king led the expedition himself against Hoskōṭe and that Kempe Gauḍa II, like so many other subordinate chiefs, took part in the expedition). The army encamped on the northern side of Hoskōṭe and besieged the fort. The battle that was fought was very severe. The enemy, being struck with terror, was routed and the place was taken on Sunday, the eleventh day of the bright half of Kārtika in the year Parīdhāvi corresponding to Sunday, 25th October 1612 A.D., whereupon the enemy submitted and was given protection. Kempe Gauḍa thence returned to Bangalore in great glory.

Before long he was again sent for by the Vijayanagar sovereign at whose commands he set out on another military expedition which was well equipped with men and

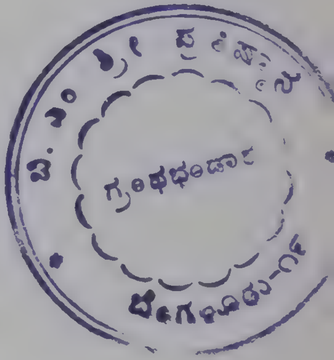
money. At this time Ananta Rāja, Makara Rāja, Yāchama Nāyaka, Jagga Rāja, Jagadēva Rāya, Timmendra, Rangappa of Sira, Bhaira II, Daḷvoy Chunchanna, and other powerful chiefs collected together a great army and encamped at some distance from Bangalore with the idea of besieging the place. But Kempe Gauḍa II rose to the occasion and utterly defeated the enemy single-handed, putting them to great loss of men and money. Those who yielded were protected. Every one of the chiefs acknowledged Kempe Gauḍa's superiority in power and prowess and implored for peace. The besiegers then withdrew in the way they had come. The news of the success of Kempe Gauḍa on this occasion spread in all directions and was known at Ginjee, Madhura, Tanjore, Vellore, Chandragiri, Chennapaṭṇa, Śrīrangapura, Nañjarāyapaṭṭaṇa, Bēlūr, Periyāpaṭṇa, Sōde, Sonnalāpuri, Siriyāḷa, Jaḍeya, Ikkeri, Mēlige, Bankāpura, Hāngal, Raichūr, Vijayāpura, Delhi, Benares and Rāmēśvara. (Evidently the last three are purposely inserted just to say that Kempe Gauḍa's fame spread far and wide). Thus did Kempe Gauḍa II, son of Nāchayakempa, conquer his enemies, satisfy the Vijayanagar sovereign, establish the kingdom of Mummaḍi Tamma bhūpāla, and win the grace of Gangādhara of Kakudgiri, Sōmēśvara of Halasūru and the Sadguru Nañjarājēśvara of Gummaṭapura.

Conquests of Kempe Gauda II.

The second chapter of the manuscript also begins with invocation to Gaṇādhipa, Śāradāmbā and Gangādhara Liṅga. In this chapter the beginning verse (*pallavi*) runs as follows—

ಧಾರುಣಿಯೊಳಿದಿರಾರು । ನಿನಗೆ ಬಳಿದೆ ವೀರವಿಕ್ರಮ
ಯಿಂಮಡಿ ಕೆಂಪದೊರೆರಾಯಾ

"Oh! great hero, Kemparāya II, who is there on the Earth that can oppose you?"



The succeeding verses are addressed to the chief and are in a panegyric style describing how he strived to establish the rule of his sovereign, the Vijayanagar emperor Venkaṭarāya, otherwise called simply as Rāya. Some more titles of the chief are enumerated in the verses, among which Yelahanka-nāḍa-vara-śāsanōddhāra (the preserver of the exalted administration of Yelahankanāḍ), sangrāma pārthiva, etc., are mentioned. Seeing that the Vijayanagar throne was now in want of support and that the neighbouring chiefs (*i.e.*, the Pāleyagārs) who had become turbulent and were quarrelling among themselves with a view to extending their own territories, had now besieged Penugoṇḍe itself, Kempe Gauḍa II set upon himself the task of giving aid to his sovereign. Accordingly he sent messages, etc., through his ministers and invited the emperor secretly to his place. The emperor lost no time in following his advice and set out with a well equipped army consisting of elephants, horses, camels, and infantry. Among the chiefs who now assembled in the presence of Venkaṭadēva Rāya were: Timma Rāja, Rangapati Rāja, Mākarāja, Venkaṭarāja of

Nandyāla, Śrī Rangapati Rāja, Timmanāyaka of Veligōṭe, Venkatappa Nāyaka of Dāmerli, Cheluva Venkaṭa Nāyaka of Rāveḷa, Rāmabhadra-nṛipa, Dalvoy Pāpayya, Kṛishnama of Pavaḍa (? Pāvugaḍa), Nāraṇēndra of Chavara, Jagadēvarāya, Chikka-Rāya, Tammaya Gauḍa, etc. Besides these chiefs, there were many notable warriors, followers, rāyarāhutas, wise ministers, and others. All of them were received according to their rank.

The combined army of the various chiefs who rallied to the standard of the emperor marched forth and encamped at the entrance to the valley of Nelipaṭṇa. From thence the chiefs proceeded and encamped at Kōgileri where they secretly conferred with their emperor regarding their further activities. Thereafter the army arrived at Bētamangala from where the emperor sent word to Kempe Gauḍa II requesting him to join them. The latter being accompanied by Timma Nāyaka of Kereyūr, the chiefs of the neighbouring territories, the chief of Hoskōṭe, Jēna Bhairava of Dēvanḍahaḷḷi, Bhairēndra, the chief of Chikkabaḷḷāḷapura, the chiefs of Mysore and Māsti, Chandraśēkhara of Hosavūr, Yerrēndra of Bāgalūr and others, met the emperor in state and paid his tribute of loyalty.

The army then marched as far as Ballāḷapura subjugating the country and proceeded forward to Hiriya Ballāḷapura whose chief readily submitted to the authority of the emperor, paying tribute. Bālayya of Palavaḷḷi was sent for and given some territories in appreciation. The army thence marched forward and encamped at Mudigere whose chief Bāḷalōchana received the blessings of the emperor. At the next encampment at Kaḍakatūr, the chief Rangendra was sent for and rewarded. Thus did Kempe Gauḍa bring the various Pāḷeyagārs under the control of the emperor, one after another, establishing finally his authority at Penugoṇḍa and crowning him on the 5th lunar day of the bright half of Māgha in the year Bhāva corresponding to the 13th January 1635 A. D.

Kempe Gauḍa II gave his strong support to the empire and made every effort to ensure the regular payment of tributes from the subordinate chiefs. Even the chiefs of Mysore were sent for and rewarded so that they might also respect the Vijayanagar empire. When the emperor Venkatadēvarāya asked Kempe Gauḍa to redeem the territories that belonged to the empire, the chief lost no time in marching forth all round like a Bhīma in battle in the company of many vassal chiefs. He invaded the territories of Vasantanṛipa who, being unable to withstand his strength, readily yielded to his authority in entire submission. Thence he marched against Maleya Hampa and besieged his fort and city. Haṇḍeya Hampa was struck with terror and at once submitted to the authority of the emperor seeking the protection of Kempe Gauḍa. The chiefs in all the eight directions including those of Delhi, Shahpur, Gulbarga, Bijapur, Warangal, and Hamma became afraid of the prowess of Kempe Gauḍa and acknowledged that he was the most indefatigable in the whole world. The mere mention of his name would strike them with terror and they

would readily come forward with tributes, professing their subordination to him. And Kempe Gauḍa, too, would grant them pardon.

Repairing Vutakūra Pālya with ease the chief conquered the territory of Bijāvara whose ruler Chikkappa II was pardoned on submission. Hosūr was similarly overrun and annexed. Raṇa Bhairava, its chief, approached begging for protection and being pardoned was reinstated as a vassal of the empire.

Seeing that the villages granted to the god Gaṅgādhara of Kakudgiri had lapsed, Kempe Gauḍa made representations to the emperor and had them restored to the god permanently.

For the services he rendered to the empire in redeeming the territories and subjecting them to the authority of the emperor, and for making the throne of the sovereign secure, the emperor bestowed upon him the titles "ಸ್ವಾಮಿದ್ರೋಹರ ಗಂಡ" and "ಅರಿರಾಯಭೇರುಂಡ" and showered upon nim various gifts consisting of the umbrella, flywhisk, garlands, horses, elephants, etc. On his return journey to Bangalore, Kempe Gauḍa stopped for a time at Koḷalagere enjoying the hospitality of its chief.

The concluding verses are all in praise of Kempe Gauḍa and describe how he was received at the capital which had been specially beautified for his reception. They also express a wish for his long life and prosperity through the grace of Kakudgiri Gaṅgēśa, Sōmēśvara of Halasur (Ulsūr), Doḍḍa Basavēśvara (the Bull in the Basavanaguḍi temple at Bangalore) and Guru Nanjēśvara. Verse 37 of the chapter gives his father's name as Hiriya Kempa (Kempe Gauḍa I) and his mother's name as Channāmbe. The last verse extols him for his having made the Vijayanagar throne secure.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

1

The Durmmāya copper plate grant* of the Kadamba king Ravimahārāja found in the possession of Mr. Ankaḷappaḷa Mahādēvappa at Kāśipura, Māyakoṇḍa hobli. [Plate VII, 1.]

Three plates; lion seal.

Size 7″ × 2″.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಮಾಯಕೊಂಡ ಹೋಬಳಿ ಕಾಶಿಪುರದಲ್ಲಿರುವ ಮ॥ ರಾ॥ ಅಂಕಳಪ್ಪಳ ಮಹಾದೇವಪ್ಪನ ವಶದಲ್ಲಿರುವ ಕದಂಬರ ರವಿಮಹಾರಾಜನ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 7″ × 2″.

I-B—

1. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ವಿಜಯೋಚ್ಛ್ರುಜ್ಞ್ಯಮ್ ಸ್ವಾಮಿ ಮಹಾಸೇನ ಮಾತೃಗಣಾನುದ್ಧ್ಯಾತಾ
ಭಿಷಿಕ್ತಾನಾಮ್ ಮಾನವ್ಯಸ
2. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತೀ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಕೃತಸ್ವಾದ್ಧ್ಯಾಯ ಚರ್ಚ್ಚಾಪಾರಾಣಾಮ್ ಆಶ್ರಿತ
ಜನಾಮ್ಬಾನಾಮ್
3. ಕದಮ್ಬಾನಾಮ್ ಅಶ್ವಮೇಧಾವಭೃತಸ್ನಾನಪವಿತ್ರೀಕೃತಾನ್ವಯಾನಾಮ್ ತ್ರಿವರ್ಗ್ಗಸಮ್ಪನ್ನಾ
4. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ[1]॥–ದುರ್ಮ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾರ್ದ್ಧಂಷಣ್ಣಿವರ್ತ್ತನೀ॥
5. ಆಸನ್ದಿವಿಷಯೇ ಕರಞ್ಜಗ್ರಾಮೇ ಚತುರ್ತ್ಥವರ್ತ್ತನೀ। ಅಳವೂರಗ್ರಾಮೇ ಚತುರ್ತ್ಥ ವರ್ತ್ತನೀ।

II A— 3465

6. ಆನೆಗಲ್ಲಿಗ್ರಾಮೇ ದ್ವಿವರ್ತ್ತನೀ॥ ಸದತ್ತವಾನ್ವಿಧಿನಾ ವೈಶಾಖ ಪೌರ್ಣ್ಣಮಾಸ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
7. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರಸರ್ವ್ವಮ್॥ ಆತ್ರೇಯಸ
8. ಗೋತ್ರಾಯ ವಿದಿತಕುಲೋದ್ಗಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಖಲಿತ
9. ವೃತ್ತಯೇ ಪರಮ ನಿಸ್ತಾರಗಾಯ ತ್ರಿಯಮ್ಬಕಸ್ವಾಮಿನೇ॥ ಯಟ್ಪ್ವಾತಾ ಪಾಲಯಿತಾ ವಾ
10. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ನೋತಿ ಯೋಪಿಹರ್ತ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪಞ್ಚ ಮಹಾಪಾತಕ

II B—

11. ಸಂಯ್ಯುಕ್ತೋ ಭವತಿ ॥೧। ಮಾನವೇಚಪ್ರೋಕ್ತಮ್ ೧॥–
12. ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
13. ಸ್ವದತ್ತಾಮ್ಪರದತ್ತಾಂ ಬಾ ಯೋಹರೇತವಸುನ್ಧರಾ ಷಷ್ಟಿಂ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
ಜಾಯತೇಕ್ರಿಮಿ[2]

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* Information regarding the existence of this record and a few other copper plate grants at Kaviledurga, Tīrthahaḷḷi Taluk, and an unread lithic record at Nagar, was kindly given to the Archæological Office by Mr. H. Deveerappa, B.A. (Hons).

[1] ಮಹಾರಾಜಃ. [2] ಕ್ರಿಮಿಃ.

14. ಸ್ವನ್ಧಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಾರ್ತ್ಥಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಮ್

15. ಅದ್ಭಿರ್ದ್ದತ್ತಂ ತಿಭಿರ್ಭುಕ್ತಮ್ ಸದ್ಭಿಶ್ಚ ಪರಿಪಾಲನಮ್ ಏತಾನಿ ಚ ನಿವರ್ತ್ತನ್ತೇ [1]
ಪೂರ್ವ್ವರಾಜಕೃತಾನಿ ಚ॥–

III-A—

16. ಅನ್ಯಾಯೇನ ಕೃತಾಭೂಮಿಂ ಅನ್ಯಾಯೇನಚಹಾರತಾ ಹರನ್ತ್ಯೋಹಾರಯನ್ತ್ಯಶ್ಚ ಹನತ್ಯಾ
ಸಪ್ತಮಂ ಕುಲಮ್

17. ಬ್ರಹ್ಮಸ್ವೇನ[2] ವಿಷಂ ಘೋರಂ ನವಿಷ್ಯೆ[3]ರ್ವ್ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ
ಪುತ್ರಪೌತ್ರಿಕಮ್ [4]

18. ಬ್ರಹ್ಮಸ್ವೇನತು ಯಚ್ಛಿದ್ರಂಪ್ರಚ್ಛಾದಯತಿ[5]ಮಿಚ್ಛತಿ ತಚ್ಛಿದ್ರಂ ಶತಧಾಭೂತ್ವಾ[6] ವಿನಾಶಮಧಿಗಚ್ಛತಿ

19. ಬ್ರಹ್ಮಸ್ವಂಪ್ರಣಯತ್ಭುಕ್ತಂ ಶರೀರಂದತಿಲಕ್ಷ್ಮಣ ಬಲೇನಾಕ್ರಮ್ಯಸೌಮಿತ್ರಿದಹತ್ಯಾ ಸಪ್ತಮಂ ಕುಲಮ್

20. ಅಶನಿಹತಮಗ್ನಿದಗ್ಧಂ ಚೋರಹರಂ ರಾಜದಣ್ಡ ಪರಿಹುಷಿತಂ ಭವತಿಖಿಲ ಸಾವಶೇಷಂ

III-B—

21. ನಚದ್ರಾಹ್ಮಣಮನ್ಯು ತಾ[7] ಹತಂ॥೧ ಇತಿ ರಾಜ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು :॥೧॥೧

I-B—

१. स्वस्ति जितम्भगवता विजयोच्छ्रिङ्ग्याम् स्वामि महासेन मातृगणानुद्ध्याता भिषिक्तानाम्
मानव्यस

२. गोत्राणाम् हारिती पुत्राणाम् प्रतिकृतस्वाद्ध्याय चर्च्चापाराणाम् आश्रित जनाम्बानाम्

३. कदम्बानाम् अश्वमेधावभृतस्नानपवित्रीकृतान्वयानाम् त्रिवर्ग्गसम्पन्ना

४. श्रीमान् रविमहाराजा [8] ॥-दुर्म्मायग्रामे गृहवस्तुना सार्द्धं षण्णिवर्त्तनी ॥

५. आसन्दिविषये करञ्जग्रामे चतुर्त्थवर्त्तनी। अळवूरग्रामे चतुर्त्थवर्त्तनी।

II-A—

६. आनेगल्लिग्रामे द्विवर्त्तनी ॥ सदत्तवान्विधिना वैशाख पौर्णमास्यां प्रतिग्रहे

७. सदक्षिणं सोदकमस्य पाणौददौ प्रयत्नात्परिहारसर्व्वम् ॥ आत्रेयस

८. गोत्राय विपितकुलोद्गमनाय वेदपारगाय अस्खलित

९. वृत्तये परम निस्तारगाय त्रियम्बकस्वामिने ॥ यर्पाता पालयिता वा

१०. स पुण्यफलमवाप्नोति योपिहर्त्ता हारयिता वा सपञ्च महापातक

II-B—

११. संय्युक्तो भवति ॥ मानवेचप्रोक्तम् ॥–

१२. बहुभिर्व्वसुधाभुक्ताराजभिस्सगरादिभिः यस्य यस्य यथाभूमितस्य तस्य तथाफलम्

१३. स्वदत्ताम्परदत्तां बा योहरेतवसुन्धरा षष्टिं वर्षसहस्राणिविष्ठायां
जायतेक्रिमि [9]

१४. स्वन्धातुं सुमहच्छक्यं दुःखमन्यात्थपालनम् दानं वा पालनंवेति
दानाछ्रेयोनुपालनम्

१५. अद्भिर्द्दत्तं तिभिर्भुक्तम्सद्भिश्च परिपालनम् एतानिच निवर्त्तन्ते [10]
पूर्व्वराजकृतानिच ॥–

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[1] ಏತಾನಿನನಿವರ್ತ್ತನ್ತೇ. [2] ಬ್ರಹ್ಮಸ್ವನ್ತು. [3] ನವಿಷಂ. [4] ಪೌತ್ರಕಮ್. [5] ಪ್ರಚ್ಛಾದಯಿತುಮ್. [6] ಭೂತ್ವಾ. [7] ಮನ್ಯುನಾ. [8] महाराजः. [9] क्रिमिः. [10] एतानि न निवर्त्तन्ते.

III-A—

१६. अन्यायेन कृताभूमिं अन्यायेनचहारता हरन्त्योहारयन्त्यश्च हनत्या सप्तमं कुलम्

१७. ब्रह्मस्वेन [1] विषं घोरं नविषै [2]र्व्विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम्[3]

१८. ब्रह्मस्वेनतु यच्छिद्रंप्रच्छादयति [4]मिच्छति तच्छिद्रं शतधाभूक्त्वाविनाशमदिगच्छति [5]

१९. ब्रह्मस्वंप्रणयत्भुक्तं शरीरंदतिलक्ष्मण बलेनाक्रम्यसौमित्री-हत्या सप्तमं कुलम्

२०. अशनिहतमग्निदग्धं चोरहरं राजदण्ड परिह्रुषितं भवतिखिल सावशेषं

III-B—

२१. नचब्राह्मणमन्युता [6]हतं ॥ ल इति राज्याभिवृद्धिरस्तु ॥

Transliteration.

I-b. 1. svasti jitam bhagavatā vijay-ōchchhriṅgyām Svāmi Mahāsēna mātṛi-gaṇā-nudhyātābhishiktānām Mānavyasa-

2. gōtrāṇām Hāritī-putrāṇām pratikṛita-svādhyāya-charchchā-pārāṇām āśrita-janāmbānām

3. Kadambānām Aśvamēdhāvabhṛita-snāna-pavitrīkṛitānvayānām tri-vargga-sampannā

4. śrīmān Ravi-mahārājā ‖ Durmmāya-grāmē gṛiha-vastunā sārddhaṃ shaṇṇivarttanī ‖

5. Āsandi-vishayē Karañja-grāmē chaturttha-varttanī‖ Aḷavūra grāmē chaturttha varttanī

II-a. 6. Ānegalli-grāmē dvi-varttanī ‖ sa dattavān vidhinā Vaiśākha Paurṇṇamāsyāṃ pratigrahē

7. sa dakshiṇaṃ sōdakam asya pāṇau dadau prayatnāt parihāra sarvvam ‖ Ātrēyasa-

8. gōtrāya vidita kulōdgamanāya Vēda-pāragāya askhalita-

9. vṛittayē parama-nistāragāya Triyambaka-svāminē ‖ yaṟpātā pālayitā vā

10. sa puṇya-phalam avāpnōti yōpi harttā hārayitā vā sa pañcha-mahā pātaka

II-b. 11. saṃyuktō bhavati ‖ Mānavēcha prōktam ‖

12. bahubhir vasudhā bhuktā rājabhis-Sagarādibhiḥ yasya yasya yathā bhūmi tasya tasya tathā phalam

13. sva-dattāṃ para-dattāṃ bā yō harēta vasundharā shashṭhiṃ varsha sahasrāṇi vishṭhāyāṃ jāyatē krimi

14. svandātuṃ sumahach-chhakyaṃ duḥkham anyārttha pālanaṃ dānaṃ vā pālanaṃ vēti dānā-chhrēyōnupālanam

15. adbhir-ddattaṃ tibhir-bhuktam sadbhiścha paripālanam ētānicha nivarttantē pūrvva-rāja kṛitāni cha ‖

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1 ब्रह्मस्वन्तु. 2 न विषं. 3 पौत्रकम्. 4 प्रच्छादयितु. 5 भूत्वा. 6 मन्युना.

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III-a. 16. anyāyēna kritā bhūmiṃ anyāyēna cha hāratā harantyō hārayantyaścha hanatyā saptamaṃ kulam

17. brahmasvēna vishaṃ ghōraṃ na vishair-visham uchyatē visham ēkākinaṃ hanti brahmasvaṃ putra-pautrikam

18. Brahmasvēnatu yach-chhidraṃ prachchhādayatimichchhati tach-chhidraṃ śatadhā bhūktvā vināśam adhigachchhati

19. Brahmasvaṃ praṇayāt bhuktaṃ śarīraṃ dati Lakshmaṇa balēn-ākramya Saumitri dahatyā saptamaṃ kulam

20. aśani-hatam agni-dagdhaṃ chōra-haraṃ rāja-daṇḍa- parihushitaṃ bhavati khila sāvaśēshaṃ

III-b. 21. na cha brāhmaṇa manyunā hataṃ ॥ iti rājyābhivṛiddir-astu

Translation.

Be it well. Success through the Divine. In the victorious city of Uchchhriṅgi of the Kadambas, purified by meditation on Svāmi Mahāsēna and the group of the Mothers, of the Mānavyasa gōtra, sons of Hāritī, fully versed in the views they had adopted on the sacred writings, mothers of their dependents, of a lineage purified by the final ablutions of the horse-sacrifice, is the illustrious Ravimahārāja, possessed of the three objects of worldly existence (*trivarga*).

Six nivarttanas together with a house and necessaries in the village Durmmāya, four nivarttanas in the village Karañja belonging to Āsandi vishaya, four nivarttanas in the village Aḷavūr (and) two nivarttanas in the village Ānegalli—(these) he granted with the usual rites, on the full-moon day of Vaiśākha, with money and water, free of all imposts, in the hands of Triyambakasvāmi of Ātrēyasagōtra, sprung from a well-known family, well versed in the Vēdas, of blameless conduct and perfectly free from worldly attachment (*paramanistāragāya*).

Whoso protects or causes to protect this (gift) gets the fruit of merit. Whoso resumes or causes to resume this (gift) is guilty of the five great sins. And it has been said by Manu—The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. He who takes away land given by oneself or by others is born in ordure for sixty thousand years. It is with great effort that one makes away a gift, and protecting another's charity is difficult. Between making a gift and maintaining one, maintaining is more meritorious than making a gift. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease. If land is obtained unrighteously or resumed unrighteously, it will slay the family to the seventh generation. The property of Brahmans is a terrible poison. For poison kills one man, while the property of a Brahman kills children and grandchildren. If one desires to conceal the sin (*chhidram*) of

(taking away) Brahman's property, that sin will develop a hundred-fold and the person will go to ruin. Oh! Lakshmaṇa, if one enjoys Brahman's property with desire (love), it will burn up his body; if it is occupied by force, it will burn up the family to the seventh generation. If something is struck by lightning, burnt by fire, stolen by thieves or confiscated by virtue of a royal punishment, some of it may yet survive. But nothing will survive of what is striken by Brahman's anger.

Thus, may the kingdom prosper!

Note.

Description.

These plates were found in the possession of Ankaḷappaḷa Mahādēvappa resident of the village Kāśipura in the Dāvangere Taluk. He stated that these plates were in his house for a long time. The plates are three in number measuring 7 inches in length and 2 inches in breadth. They are strung on a circular ring, 2¾ inches in diameter. Soldered to the ring is a seal which is almost circular, bearing the figure of a lion in high relief. The edges of the plates are slightly thickened. The second plate is somewhat thicker than the other two. The first plate has writing only on the back, while the other two plates have writing on both the sides. Five lines are written on each side of the plates except on the front side of the first plate which is blank and the back side of the last plate which has only one line of writing. Each line consists of about 28 letters. The plates are in a very well preserved state. The ring had not been cut at the time the plates were received.

Connected Records.

Out of a number of records relating to the early Kadambas, the following may be mentioned :—

1. Beṇṇūr copper plates of Kṛishṇavarma II. .... E. C. V., Belur Taluk 245.
2. Shimoga plates of Māndhātarāja .... M.A.R. 1911, p. 31-35.
3. Hebbaṭa grant of Vishṇuvarmma .... M.A.R. 1925, No. 118.
4. Kōramaṅga plates of Ravivarmma .... M.A.R. 1933, No. 1.
5. Nilambūr plates ,, ... E. I., Vol. VIII, p. 146.
6. Sirsi plates ,, ... E. I., Vol. XVI, p. 245.
7. Halsi plates ,, ... I. A., Vol. VI, p. 25.
8. Halsi plates of Harivarmma .... I. A., Vol. VI, p. 28.

Paleography.

The record is engraved in the Early-Kannaḍa characters. The letters are very well formed and clearly cut. Each letter is from ¼ to ½ inch in height except the letters in the last line which are about ¾ inch in height. The characters resemble

to a great extent those of Ravivarma's other grants and the Shimoga plates belonging to Māndhātarāja. The test letters *ka*, *kha*, *ba*, *ja*, *ra* are all of about the 6th century A.D. to which period the record belongs. *ra* and *ka* have not completed the loop. Orthographical mistakes are few: *e.g.*, I-b, l. 4 has *mahārājā* for *mahārājaḥ*; II-b, l. 5 has *tibhirbhuktam* for *tribhirbhuktam*, while III-b, l. 1 has *manyutā hatma* for *manyunā hatam*, which might have been the mistakes of the scribe.

Language.

The language is Sanskrit throughout and in prose, except for the imprecatory and benedictive verses at the end which are in the ślōka metre. The orthographic errors occurring in the inscription are noted in the footnotes under the text.

Contents.

The main purpose of the inscription is to record a grant by the Kadamba king Ravimahārāja to a Brahman named Triyambakasvāmi. The grant consisted of six nivarttanas, a house and domestic necessaries in the village Durmmāya, four nivarttanas in the village Karañja in Āsandi vishaya, four nivarttanas in the village Aḷavūr and two nivarttanas in the village Ānegalli.

The record begins, like the usual Gaṅga grants, with the phrase 'jitam bhagavatā'. The other Kadamba grants which have a similar beginning are Bēlūr 245 (E. C. V) of Krishṇavarmma II, Shimoga plates of Māndhāta Rāja (M.A.R. 1910, p. 31-35) and Hebbaṭa grant of Vishṇuvarmma (M. A. R. 1925, No. 118). The grant was issued at the victorious city of Uchchhriṅgi. Two other kings of the Kadamba lineage, *viz.*, Māndhātarāja, Ravivarmma's predecessor, and Harivarmma, Ravivarmma's son and successor, also have issued grants at the same place. Mr. Moraes is of the opinion that a branch of the Kadambas separated itself from the main line and began ruling the eastern portion of the Kadamba empire from Uchchaṅgi with Kumāravarmma, father of Māndhātarāja as the founder*. But as Ravivarmma and Harivarmma, who belonged to the main line and ruled from Vaijayanti, have also issued grants like Māndhātarāja at Uchchaṅgi, it is possible to infer that Uchchaṅgi was the seat of a viceroyalty and that the Kadamba princes ruled a portion of the kingdom from there during their early days. The fact that Māndhātarāja himself ruled the kingdom from Vaijayanti in his later days confirms this inference.

The donor of the present grant is the Kadamba king Ravivarmma. The Kadambas are described in the usual way as in other Kadamba grants as having been anointed after meditating on Svāmi Mahāsēna and the group of the Mothers, as belonging to the Mānavyasagōtra, as the sons of Hāritī, as fully versed in the critical study of their sacred writings, as the mothers of their dependents and as of a lineage purified by the

* Kadambakula, p. 36.

final ablutions of the horse sacrifice. But the king has been introduced in the record with neither any genealogy nor any titles. He is merely addressed as 'śrīmān Ravimahārāja'. The only epithet applied to him is *trivargga sampanna* (possessed of the three objects of worldly existence). Since Ravivarma's other records refer to him with a number of titles not mentioned here, it is probable that the grant might have been made in the early days of his reign. Regarding the date, only the name of the month Vaiśākha and the tithi Paurṇami are given. Neither the cyclic year is mentioned, nor the date computed in the Śaka era. Not even the regnal year of the king, as is usually found in the grants of that period, is given. Scholars like Jouveau Dubreuil and Moraes assign Ravivarma to the first half of the 6th century A.D. The present record may belong to about 500 A.D. The characters also appear to belong to the same period.

The lands granted are said to have been situated in the villages Durmmāya, Karañja in Ásandi Vishaya, Aḷavūr and Ānegalli. Durmmāya is probably the same as Dummi in the Hoḷalkere Taluk of the Chitaldrug District. The exact positions of the other villages are not known. Âsandi is a village in the Kaḍūr Taluk. Ravivarmma has granted some lands near Āsandi in his 34th regnal year also (Kōramanga plates: M. A. R. 1933, p. 109).

The donee is Triyambakasvāmi. He is greatly praised as sprung from a well-known family, as well versed in the Vēdas, as of blameless conduct and as perfectly free from worldly attachment. He appears to have been a Śaiva Brahman. This same Triyambakasvāmi has been granted some nivarttanas of land by Māndhātārāja also (*see* Shimoga plates: M. A. R. 1911, pp. 31–35).

Ravivarmma has granted lands both to the Brahmans and the Jains. His Halsi Plates (I. A., Vol. VI, p. 25) refer to a grant made by him to a Jaina temple. In the present record he has granted lands to a Brahman.

Though a few orthographical errors exist, the record appears to be quite a genuine one.

HASSAN DISTRICT

Belur Taluk

2

At the town of Bēlūr, on a pillar brought from the fort wall and now kept in the enclosure of the Kēśava temple.

ಬೇಲೂರು ಕೋಟೆಯ ಗೋಡೆಯಿಂದ ತಂದು ಕೇಶವ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಒಂದನೆಯ ಮುಖ—

1. ನಮಃ ಕೇಶವನಾಥಾಯ ನಯನಾನಂದ ಮೂರ್ತಯೇ ವೇಲಾಪುರ

2. ನಿವಾಸಾಯ ಸತ್ಯಜ್ಞಾನಾಯ ವಿಷ್ಣವೇ ‖ ನಮಸ್ತುಂ
3. ಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
4. ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
5. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ
6. ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷ । ೧೬೨೯
7. ನೆಯ ಸರ್ವಜಿತ್ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧೦
8. ಲ್ಲು ಶ್ರೀ ಮಚ್ಚೆಂನ ಕೇಶವಸ್ವಾಮಿಯವರ ಸನ್ನಿಧಿಯ
9. ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಪುರಾತನವಾಗಿದ್ದ ಸು
10. ರ ಹೊಂನೆ ಮಂಟ

ಎರಡನೆಯ ಮುಖ—

11. ಪದ ಅಂಕಣ
12. ಹದಿನ್ಯೆದು ಯೀ ತಿಥಿಯಲ್ಲು ಶ್ರೀ ಮ
13. ದ್ರಾಮಾನುಜಾಚಾರ್ಯರ ಪಾದಾರವಿಂದದಲ್ಲಿ ಸದಾ
14. ಪ್ರೀತಿಯುಳ್ಳ ಕಂಚಿ ತಿರುಮಲ ತಾತಾಚಾರ್ಯರಿ
15. ಗೆ ಶಿಷ್ಯನಾದ ಬೇಲೂರ ಕೋಮಟಿಗರ ಶೆಟ್ಟಿ ಮಿ
16. ಥುನ ಕ (ಕು)ಲ ಗೋತ್ರದ ಗಿದ್ದಲೂರಿ ವೆಂಗಿಶೆಟ್ಟಿಗೆ ಪು
17. ತ್ರನು ವೆಂಕಟಪತಿ ಶೆಟ್ಟಿಗೆ ಪುತ್ರನಾದ ಊಳಿಗದ
18. ಭದ್ರಶೆಟ್ಟಿ ತಿಂಮಪ್ಪನು ನವೀನವಾಗಿ ಮಾಡಿಸಿ
19. ದ ಅಂಕಣ। ೩ ಊರಿಗೆ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ ಯೆಲ
20. ಚಿ ಹೊಳೆ ಸಮೀಪದಲ್ಲಿ ಪ್ರಾಕು ಅಂಗೀರಸ ಸಂ
21. ವತ್ಸರದಲ್ಲಿ ನೂತನವಾಗಿ ಮಾಡಿದ ಮಂಟಪ ೧
22. ಕ್ಕೆ ಅಂಕಣ ೨ ಯೀ ಮಂಟಪದಲ್ಲಿ ಸ್ವಾಮಿಯ
23. ಪರ ಉತ್ಸವ ಚೆರಪು ಮುಂತಾದ್ದ ಮಾಡುವ
24. ವಿವರ ವೈಶಾಖ ಶು ೧೩ ದಿವಸ ೧ ಆಶ್ವೀಜ
25. ಶು ೧೦ ದಿವಸ ೧ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪಾ
26. . ರ್ವಟೆ ದಿವಸ [೧] ಅಂತ್ತು ದಿವಸ [೩ಕ್ಕೆ]

ಮೂರನೆಯ ಮುಖ—

27. ಮಾಡುವ ಸೇವೆಗೆ ನನಗೆ ಪಿತ್ರಾರ್ಜಿತ
28. ವಾಗಿ ಬಂದ ತಗರೆ ನಾಡೊಳಗಣ ನಿ
29. ಟ್ಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಮಾನ್ಯವಾಗಿದ್ದ
30. ಯೆರಡು ಖಂಡುಗ ಗದ್ದೆಯ ಫಲ
31. ವಂನು ಸ್ವಾಮಿಯವ [ರ] ಕೈಂಕರ್ಯದ
32. ಸೇವೆಗೆ ವೊಪ್ಪಿಸ್ತೆನು । ಸ್ವದತ್ತಾಂ ಪರ ದ
33. ತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾಂ ।
34. ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾ
35. ಯತೇ ಕ್ರಿಮಿಃ । ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ
36. ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ।
37. ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದ
38. ತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ‖

Transliteration.

First Face—

1. namaḥ Kēśava nāthāya nayanānaṃda mūrttayē Vēlāpura

2. nivāsāya satya-jñānāya Vishṇavē ‖ namas-tuṃ-
3. ga-śiraś-chuṃbi chaṃdra-chāmara-chāravē trailō-
4. kya nagarāraṃbha mūla-staṃbhāya Śaṃbhavē
5. svasti śrī Vijayābhyudaya
6. Sālivāhana Śaka varsha 1629
7. neya Sarvajit-saṃvatsarada Māgha śu 10
8. llu Śrīmach-Cheṃnakēśava svāmiyavara sannidhiya
9. dakshiṇa bhāgadalli purātanavāgidda su-
10. rahoṃne maṃṭa-

Second Face—

11. pada aṃkaṇa
12. hadinaidu yī tithiyallu śrīma-
13. d Rāmānujāchāryara pādāraviṃdadalli sadā
14. prītiyuḷḷa Kaṃchi Tirumala Tātāchāryari-
15. ge śishyan āda Bēlūra Kōmaṭigara Śaṭṭi mi-
16. thuna ka(ku)la gōtrada Giddalūri Veṃgiśaṭṭige pu-
17. tranu Veṃkaṭapati śaṭṭige putranāda ūḷigada
18. Bhadra śaṭṭi Timmappanu navīnavāgi māḍisi-
19. da aṃkaṇa 3 ūrige pūrva bhāgadalli Yela-
20. chi hoḷe samīpadalli prāku Āṃgīrasa saṃ-
21. vatsaradalli nūtanavāgi māḍida maṃṭapa-
22. kke aṃkaṇa 2 yī maṃṭapadalli svāmiya
23. para utsava cherapu muṃtādda māḍuva
24. vivara Vaiśākha śu 13 divasa 1 Àśvīja
25. śu 10 divasa 1 Makara sāṃkrāṃti pā-
26. rvaṭe divasa 1 aṃttu divasa [3 kke]

Third Face—

27. māḍuva sēvege nanage pitrārjita-
28. vāgi baṃda Tagare nāḍoḷagaṇa Ni-
29. ṭṭūra grāmadalli mānyavāgidda
30. yeraḍu khaṃḍuga gaddeya phala-
31. vaṃnu svāmiyava [ra] kaiṃkaryada
32. sēvege voppistenu ǀ sva-dattāṃ para-da-
33. ttāṃ vā yō harēti vasuṃdharāṃ ǀ
34. shashṭhir varsha sahasrāṇi vishṭhāyāṃ jā-
35. yatē krimiḥ ǀ sva-dattā dviguṇaṃ
36. puṇyaṃ para-dattānu pālanaṃ
37. para-dattāpahārēṇa sva-da-
38. taṃ nishphalaṃ bhavēt ‖

Translation.

Lines 1—4.

Obeisance to Kēśavanātha, a figure happy to the eyes, dwelling at Vēlāpura, Vishṇu who is truth and knowledge. (Salutation to Śambhu.)

Lines 5—7.

Be it well. On the 10th of the bright half of Māgha in the year Sarvajit, the 1629th year of the victorious Śālivāhana era:

Lines 8—32.

(Along with) the fifteenth ankaṇa of the old Surahonne maṇṭapa to the south of the illustrious Chennakēśavasvāmi's presence (abode)—on this date—ūḷigada Bhadraseṭṭi Timmappa, son of Venkaṭapatiseṭṭi, son of Giddalūri Vengishaṭṭi of the Śeṭṭimithunakula-gōtra, belonging to the Kōmaṭigas of Bēlūr, disciple of Kanchi Tiṟumale Tātāchārya who has devotion for ever for the lotus feet of the illustrious Rāmānujāchārya, newly constructed three ankaṇas; two ankaṇas to the maṇṭapa newly constructed in the year Āngīrasa near the Yelachi river to the east of the town—the details of the god's procession and food offerings in this maṇṭapa: one day on the 13th of the bright half of Vaiśākha; one day on the 10th of the bright half of Āśvīja; one day on the Makarasankrānti *pārvaṭe* day—thus for the service done on [3] days, I have granted for the god's service the produce of two khaṇḍugas of wet land, rent free, in the village Niṭṭūr belonging to Tagare Nāḍ, which had come down to me as an ancestral property.

Lines 32—38.

[Usual imprecatory verses: Land given away by oneself or by others, etc.; and protecting others gifts is twice as meritorious, etc.]

Note.

This inscription records the construction of a portion of the Surahonne maṇṭapa to the south of the Chennakēśava temple at Bēlūr and another maṇṭapa near the Yelachi (Yagachi) river to the east of the same town of Bēlūr and the grant of two khaṇḍugas of wet land for conducting certain festivals of the god on certain days. The donor is ūḷigada Bhadraśeṭṭi Timmappa, son of Venkaṭapatiśeṭṭi, and grandson of Giddalūri Vengiśeṭṭi. He is said to have been a disciple of Kanchi Tirumala Tātāchārya, a Srīvaishṇava guru. Tirumala Tātāchārya, however, is possibly a family name and may not be the name of a person. Tātāchārya from whom the family has derived its name was the guru of Kṛishṇadēvarāya.

The date of the record is 1629, Sarvajitu sam. Māgha ba. 10, corresponding to Thursday, 5th February 1708 A. D.

The Surahonne mantapa is not existing at present; but the new mantapa constructed near the Yegachi river still exists. Even the god's procession on the day mentioned in the inscription is said to be still conducted annually.

3

On a vīragal kept in the enclosure of the same Kēśava temple.

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

I ಪಟ್ಟಿ—

1. . . . . . ಸವಛರದ ಫಲುಗುಣ ಸುಧ ಅಷ್ಟ . . .
2. . . . ರ ದಂದು ಬೆಲುಹೂರ ಬೈರಬೋವನ ಮಗ

II ಪಟ್ಟಿ—

3. . . . ವರಾಣೆ ವೀರನಾರಸಿಂಗ ದೇವರಸರ ಮೇಲೆ ನಡದು
4. . . . ಲಿ ಆ ಬೈಚ ಕುದುರೆಯ ತಿವಿದು ಬಿದ ದೋರಸಮು
5. ದ್ರದಲಿ ಆ ಬೈಚನ ಹೆಂಡತಿ ಕರಬೋವನ ಮಗ . . .

Note.

This vīragal, said to have been found in the fort wall while digging, is broken into two pieces. A few letters at either end of some of the lines are effaced and lost. The inscription records the death of a hero named Baicha who fell piercing the horse of some enemy that had led an attack against the Hoysaḷa king Vīra-Nārasingadēva. Baicha appears to have been the son of Bairabōva. His wife was the daughter of a certain Karabōva.

A certain . . . . . *va rāṇe* is mentioned in the record as having led an attack against Vīranārasingadēva. He is perhaps Mahadēva rāṇe who is stated in several other records to have advanced against Narasimha III and to have been utterly defeated (E.C. IV, Ng. 39,; V, Cn. 269, etc). If so, the record refers to the famous battle between Mahadēvarāṇe and Narasimha III. The date mentioned in the record is now partly lost and what is remaining, *viz.*, Phālguṇa śu 8, does not help us in determining the exact date. Since, however, the battle between Narasimha and Mahādēvarāṇe is known to have taken place in A. D. 1271, the present inscription may be assigned to about this date.

4

On a pillar brought from the north fort wall of the same place and now kept in the same enclosure.

ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ, ಕೋಟೆಯ ಉತ್ತರಭಾಗದಲ್ಲಿ ಸಿಕ್ಕಿದ ಕಂಬದಮೇಲೆ.

1. ರೂವಾರಿಹಲಗ
2. ಹುಟಮೂನಿ

Note.

This short inscription on a pillar found in the same fort wall gives the name of a sculptor Haliga. The characters appear to belong to about the 14th or the 15th century. The meaning of the record is not clear. Probably Haliga might have made the pillar.

5

On a slab in the pavement of the platform outside the mahādvāra of the same Kēsava temple .

Grantha and Tamil characters.

ಅದೇ ಕೇಶವದೇವಾಲಯುದ ಮಹಾದ್ವಾರದ ಹೊರಗೆ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1\. . . . . ஸ்ய தெவஸ்ய கலிவாஸரா:

2\. . . . . ப்ரத்யதிஷ்டிபது

Transliteration.

1\. . . . . sya dēvasya Kalivāsarāḥ

2\. . . . . . . pratyatishṭhipatu ||

Note.

This is a fragmentary inscription written in Grantha and Tamil characters. This is the first Tamil inscription found so far at Bēlūr. The characters appear to belong to about the 13th century A.D.

The inscription records the installation of some god. The name of the god is lost. A number of images were installed in the prākāra of the Bēlūr Chennakēśava temple at various times and some god might have been installed in the enclosure of the temple during the reign of Sōmēśvara or Narasimha III.

6

At Bēlūr, on a stone set up in the backyard of Govindappa's house. (Top portion is broken).

Size $3' \times 2\frac{1}{2}'$.

ಬೇಲೂರಿನಲ್ಲಿ ಗೋವಿಂದಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

ಪ್ರಮಾಣ $3' \times 2\frac{1}{2}'$.

1\. . . . . . ಯುತಂ ಜಿನೇಂದ್ರಪ್ರಗುಣಿ

2. . . . ದ ದರ್ಪ . . . . . ಸಲೆ ಮಹೇ
3. . . . .
4. ನೆಯ್ದಿವಂ . . . . ನೇಂ . . . . . .
5. ಪೂರ್ವಾಂಕಮ ನೇಱುವಂ . . . . . . ಮಾಣದ . . . ಯ
6. ಮಹೀತಳಕತಿಮುದದಿ . . . .
7. ವಿಲೋಕ ಬುಧಬೋಧ . . . . ಭಾಗ್ಯ
8. ನ್ತಂ ದಿವಿಜವಿಭವಮಂ ಸನ್ದಮಸಾವಿ ಬರ್ಮ್ಮಂ ॥ ಪತಿಹಿತವೃತ್ತಿಯೊ
9. ಳಿವನಪ್ರತಿಮನೆನಲ್ ದಿವಿಜಪದಮಂ . . . ಮಹೀಪತಿಯೊಡನೆ
10. ಕೂಡಿ ಪೊಕ್ಕಂ ಚತುರಂ ಮಾಸಾವಿ ಬರ್ಮ್ಮನ . . . . . ಆನೆಗಳ್ದ ಭೂಮಿ
11. ಯ ಮುನ್ನಾಳ್ದಂಗಂ ಸಲೆ . . . . ಲಾಕ್ಷಿಯಂ ಮಾಧ್ಯದೇನೆನ್ತಾಳ್ದನೊಡನೆ ಸಗ್ಗಮ
12. ನಾಳ್ದ . . . . . ಯ್ಯನ್ದು ಬರ್ಮ್ಮಂ

Transliteration.

1. . . . . yutaṃ Jinēṃdra-praguṇi
2. . . . . . . da darpa . . . . sale mahē-
3. . . . .
4. neydivaṃ . . . . . nēṃ . . . .
5. Pūrvāṃkaman ēṟuvaṃ . . . . . . māṇada . . ya
6. mahītaḷakati mudadi . . . .
7. vilōka budha bōdha . . . . bhāgya . . .
8. ntaṃ divija-vibhavamaṃ sanda Māsāvi Barmmaṃ ॥ pati-hita-vṛittiyo-
9. ḷivan apratiman enal divija padamaṃ . . . . mahīpatiyoḍane
10. kūḍi pokkaṃ chaturaṃ Māsāvi Barmmana . . . ā negaḷda bhūmi-
11. ya munnāḷdaṃgaṃ sale . . . . lākshiyaṃ mādhya dēneṃtāldanoḍane saggama-
n
12. n āḷḍa . . . . . yyandu Barmmaṃ

Note.

The top portion of the inscription is broken and lost. The letters are not deeply carved and are difficult to decipher. A number of letters are worn out and lost. The inscription appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord. This custom was common during the time of the Hoysaḷas. The name of the ruler is lost. The characters appear to belong to about the 11th century A.D. Māsāvi Barma who is highly extolled in the record appears to have been a Jaina by faith since the inscription begins with the praise of some Jina. One Mahāsāmanta Barmmayya is mentioned in E. C. VI, Kd 21. But he was a Śaiva.

7

At Sahavāsihaḷḷi, Mādihaḷḷi hobli, on a vīragal lying in front of Vaḍḍamaṇṭapa (broken into two pieces).

Size 4′ × 2′.

ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ನಹವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ವತ್ತಮಾಂಟಪದ ಮುಂದೆ ಎರಡು ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರಿಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
2. ಕೊಂಗು ನಂಗಲೆ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಗಲು
3. ಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ಪ್ರತಾಪಹೊಯಿಸಣ ನಾರಸಿಂ
4. ಹ ದೇವರು ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸು

II ಪಟ್ಟಿ (ಎಡಭಾಗ ಹೋಗಿದೆ)—

5. . . . . . ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿ
6. . . . . . ತ್ಸರದ ಮಾರ್ಗ್ಗಶಿರ ಬಹುಳ ಏ . . .
7. . . . . . ದು ಆಂಡಲೆಯ . . . .
8. . . . . . ಕಾದಿ ತುಱುವಂ ಮಗುರ್ಚ್ಚಿ . . . ಳ . .
9. . . . . . ಅಂಚೆಯನಾಯಕ ಸುರಲೋಕ . . . .

III ಪಟ್ಟಿ—

10. . . . . . ಯಂಣ ಕಲ್ಲನೆ . . .

Transliteration.

I Band—

1. svasti śrīman mahāmaṃḍalēśvaraṃ Tribhuvanamalla Taḷakāḍu
2. Koṃgu-Naṃgale-Noṇaṃbavāḍi-Banavase-Hānugalu-
3. goṃḍa bhuja-baḷa-Vīra-Gaṃga pratāpa-Hoyisāṇa Nārasiṃ-
4. ha dēvaru Dōrasamudrada nelevīḍinalu su-

II Band—(left portion is broken and lost)—

5. . . . . dadiṃ prithvī-rājyaṃ geyyuttami-
6. . . . . tsarada Mārggaśira bahuḷa ē-
7. . . . . du Āṃḍaleya . . . .
8. . . . . kādi tuṟuvaṃ magurchchi . . ḷa . .
9. . . . Aṃcheya nāyaka suralōka . . .

III Band—

10. . . . . yaṃṇa kalla ne . . . .

Translation.

Be it well. While the illustrious mahāmaṇḍaḷēśvara, Tribhuvanamalla, conqueror of Taḷakāḍu, Koṅgu, Naṅgale, Noṇaṃbavāḍi, Banavase and Hānugal, Bhujabala-Vīra-Gaṅga-pratāpa-Hoysaḷa Nārasimha dēva was ruling the kingdom of the Earth at the capital of Dōrasamudra in [peace and wisdom].

On the eleventh day of the dark half of Mārggaśira in the year . . . . at Āṇḍale . . . . having fought and successfully returned the cows, ...

Ancheya Nāyaka [went to] the region of the gods . . . . yaṇna erected the stone.

Note.

This vīragal* records the death of Ancheya Nāyaka while fighting in a cattle raid during the reign of Narasimha, the Hoysaḷa king. The titles applied to the king are: the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Kongu, Nangali, Noṇaṃbavāḍi, Banavāse and Hānugal and Bhujabaḷa-Vīraganga Pratāpa Hoyśaḷa. These titles are applied only to the early Hoysaḷa rulers, *i.e.*, to Vishṇuvarddhana, Narasimha I and Vīraballāḷa II. So it is probable that the Narasimha mentioned in the inscription is Narasimha I. The date originally given in the record is now lost except for the month Mārggaśira and the tithi ēkādaśi in the dark half. It is therefore not possible to know the date definitely. The record may be assigned to about the middle of the 12th century A.D.

8

At the same village, on a vīragal set up in front of the Īśvara temple.

Size 3′ × 2′.

ಅದೇ ಸಹವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3′ × 2′.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಹೊಯ್ಸಣ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರಸರ
2. ಮನೆಯ ಪ್ರಧಾನ ಬೀರೆಯದಂಣಾಯಕ

II ಪಟ್ಟಿ—

3. ರ ಬಲುಮನುಷ್ಯ ಚಿಣ್ಣಿಯ ನಾಯಕನು ಖರ
4. ಸಂವತ್ಸರದ ಮಾಘ ಶುಧ ಸಪ್ತಮಿ [ಆ]ದಿ ವಾರದ
5. . . . . ಮಲಪನ ಕೂಡೆ ಕಾದಿ . . . .

Transliteration.

I Band—

1. svasti śrīmat-pratāpa Hoysaṇa śrī Vīra-Ballāḷa dēvarasara
2. maneya pradhāna Bīreya daṃṇāyaka-

II Band—

3. ra balumanushya Chiṇneya Nāyakanu Khara-
4. saṃvatsarada Māgha śudha saptami [Ā] divārada
5. . . . . Malapana kūḍe kādi . . . .

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* Information regarding the existence of this vīragal and about a dozen more unread records in the Mādihaḷḷi hobli was kindly given to the Archæological Office by Mrs. M. R. Lakshamma, M.A.

Translation.

Be it well. Chiṇneya Nāyaka, warrior of Bīreya daṃṇāyaka, home minister of the illustrious pratāpa Hoysaṇa śrī Vīra-Ballāḷa dēva—on Sunday the seventh day of the bright half of Māgha in the year Khara—having fought with Malapa [died].

Note.

This vīragal records the death of a hero, Chiṇneya nāyaka, who was a warrior under Bīreya daṇḍanāyaka, while fighting with Malapa. Bīreya daṇḍanāyaka is said to have been the home minister of Vīraballāḷa. He is referred to in a number of inscriptions (E. C. V. Arasikere 8, 9, 10, 12, 13, etc.) as a minister under Narasimha III. He appears to have continued in the office during the early days of Ballāla III also.

The record is not dated in the śaka era. The details of the date given, *viz.*, Khara sam. Māgha śu saptami Ādivāra correspond to Sunday the 27th February 1292 A. D. during the reign of Ballāḷa III.

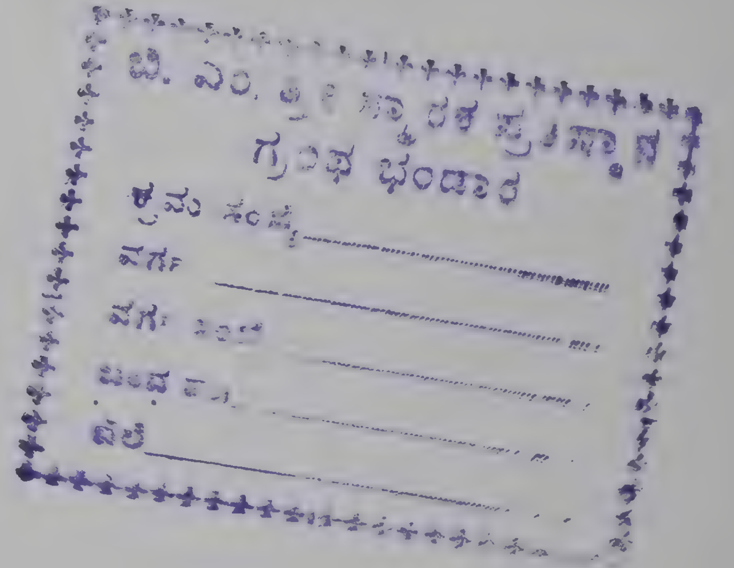
9

On a second vīragal at the same place.

Size 4′ × 2′.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎರಡನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.



I ಪಟ್ಟಿ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ರಾಜಪ್ರತಿಷ್ಟಚಾರ್ಯ್ಯ ನಿಸ್ಸಂಕಪ್ರತಪಚಕ್ರವರ್ತ್ತಿ ಹೊ
2. ವಿಸಳ ಶ್ರೀವೀರನಾರಸಿಂಗ ದೇವರಸರು ದೋರಸಂಮುದ್ರ
3. ದೊಳು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯಿವುತ್ತಿರಲು . . . . ನಾಡ .
4. ಸಿಂಗ್ಗಪನಾಯಕ . . . . ನಾಯಕನ
5. ಸಂಮೇತ ಕಾದಿ ದೇವಲೋಕಕೆ ಸಂದನು ಮಗಂ

ಳಮ
ಹಾ
ಶ್ರೀ ಶ್ರೀ
ಶ್ರೀ

Transliteration.

I Band—(Completely worn out)

II Band—

1. rāja-pratishṭa-chāryya nissaṃka-pratapa-chakravartti Ho-
2. visaḷa śrī Vīra-Nārasiṃga dēvarasaru Dōrasaṃmudra-

3. doḷu sukadiṃ rājyaṃ geyivuttiralu . . nāḍa . .
4. . . Siṅgapanāyaka . . . . nāyakana
5. saṃmēta kādi dēva-lōkake saṃdanu magam-
   ḷa ma-
   hā
   śrī śrī
   śrī

Note.

This record on a vīragal set up to the right of the same Īśvara temple at Sahavāsihaḷḷi, is covered with thick soot. The first band has completely worn out so that a complete reading could not be taken. The inscription records that while rāja-pratishṭāchārya, nissanka-pratāpa-chakravartti Hoysaḷa śrī Vīranārasiṅgadēvarasa was ruling the kingdom at Dōrasamudra, Singapa nāyaka, having fought with some Nāyaka (name is lost) died.

Vīranārasinga dēva mentioned in the record appears to be Narasimha III, the Hoysaḷa ruler. The record is not dated. Paleographically it belongs to about the end of the 13th century A.D. like the previous record.

10

At the same village Sahavāsihaḷḷi, on a stone lying in a field of Hanumantēgauḍa (early Kannaḍa characters).

Size $3' \times 2\frac{1}{2}'$.

ಸಹವಾಸಿ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಹನುಮಂತೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ $3' \times 2\frac{1}{2}'$.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಪುರುಷಾ ಮಾ
2. ಹಾರಜರ್ ಪ್ರೀತುವೀರಾಜ್ಯಂ
3. ಗೆಯೆ ಲೋಕಗಾಳ್ಳರ್ಪೊಸ
4. ವುರಂ ಬ್ರಮ್ಮದೆಂ ಕೊಟ್ಟು ದೇವರ್ಗೆ ಮುಗಾ
5. ಣ್ಡುಗಾ ಬೆದೆನೆ ಮಣ್ಕೊಟ್ಟೊ
6. ದು ಇದಾನಟಿದೋನ್
7. ಪಞ್ಚಮಾಹ ಪಾತಕಾನಕ್ಕು

Transliteration.

1. svasti śrī Śrīpurushā mā-
2. hārajar prītuvī-rājyaṃ
3. geye Lōkagāḷḷar Posa-
4. vuraṃ Brammadeṃ koṭṭu dēvarge mugā-

5. ṇḍugā bedene maṇ koṭṭo-
6. du idān aḻidōn
7. pañcha-māha-pātakān akku

Translation.

Be it well. While the illustrious Śrīpurusha mahārāja was ruling the kingdom of the earth, Lōkagāḷḷa having granted Posavūr as brahmādēya, granted to the god lands of the sowing capacity of three khaṇḍugas. Whosoever destroys this is guilty of the five great sins.

Note.

The record belongs to the reign of the Ganga king Śrīpurusha and registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god. The donor is Lokagāḷḷa. He might have been an officer under Śrīpurusha. His name does not appear in any of the inscriptions so far found and he may not be identical with Lōkāditya, a subordinate of Śrīpurusha, who was governing from Kadambūr (E. C. Vol. X, Kl. 7, 8 and 11). The village Posavūr might be the same as Hosahaḷḷi which is about five miles from Sahavāsihaḷḷi, where the inscription was found.

The record is not dated. But as we know that Śrīpurusha was ruling the Gaṅga kingdom from about 726 to about 788 A.D., the record may belong to about the middle of the 8th century A.D. The paleography also confirms this date.

Early Gaṅga inscriptions are rarely found in the Bēlūr Taluk. The present record helps us in knowing the extension of Śrīpurusha's kingdom as far as this taluk.

11

At Paṇḍitanahaḷḷi of the same Mādihaḷḷi hobli, on a stone lying near the well.

Size 3½′×2′.

ಆದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಪಂಡಿತನಹಳ್ಳಿಯಲ್ಲಿ ಬಾವಿಕಟ್ಟೆಯ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಶಾಸನದಕಲ್ಲು.

ಪ್ರಮಾಣ '3×2'.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ).

1. ಣ್ಡನ ಮಗಂ ಏ[?ಚ] ಗವುಣ್ಡಂ
2. ಬೀಜಾ . . . ಸಿಯಂಕ
3. ಷ್ಟಿಸಿ ಮಹಾದೇವರಂ ಪ್ರದ್ರಿ
4. ಷ್ಟಿಸಿ ಮೂಗಂಡುಗ ಗರ್ದ್ದೆಯಂ
5. ಒಮ್ಮರ್ತ್ತರ್ ಬೆದ್ದಲೆಯಂ ರು

6. ದ್ರಶಿವರ್ಗ್ಗೆ ಬಿಟ್ಟ ॥ . . ಯರಕೆ
7. ಲದ ಕಾವಣ್ಣಂ॥ ವಿನಯಾದಿತ್ಯ ಪೊ
8. ಯ್ಸಳರಾಜ್ಯಗೆಯ್ಯುತ್ತಮಿರ
9. ಲಾಚಂದ್ರಾ ಕ್ರಬರಂ
10. ಎಗವುಣ್ಡನ ಅಕ್ಕಸಾಲೆ
11. ಕೇತಂ॥
12. ಸ್ವದತ್ತಂ ಪರತ್ವಂ ವಾಂ ಯೋ ಹರೇತಿ ವ
13. ಸುನ್ದರ ಸಷ್ಟಿ ವರಿಷ ಸಶ್ರಾಣಿ ವಿಷ್ಟಾ
14. ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ॥

Transliteration.

1. ṇḍana magaṃ E [?cha] gavuṇḍaṃ
2. bījā . . . . . siyaṃ ka-
3. shṭisi Mahādēvaraṃ pradri -
4. shṭisi mūgaṃduga garḍḍeyaṃ
5. or-mmattar beddaleyaṃ Ru-
6. draśivargge biṭṭa ॥ . . yara Ke -
7. lada Kāvaṇṇaṃ ॥ Vinayāditya Po -
8. ysaḷa rājyaṃ geyyuttamvira -
9. lāchaṃdrākra baraṃ
10. Egāvuṇḍana akkasāle
11. Kētaṃ ॥
12. sva-dattaṃ paratvaṃ vāṃ yō harēti va -
13. sundara sashṭi varisha saśrāṇi vishṭā -
14. yāṃ jāyatē krimi ॥

Translation.

While Vinayāditya Poysaḷa was ruling . . . . E[?cha] gavuṇḍa son of . . . . . having caused the building [of the temple] and the installation of the god Mahādēva, granted to Rudraśiva, to last as long as the moon and sun endure, three khaṇḍugas of wet land and one *mattar* of dry land, Kelada Kāvaṇṇa [? being the witness], E-gāvuṇḍa's goldsmith Kēta [engraved the inscription.

Whoso takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This inscription was found at Paṇḍitanahaḷḷi which is about 6 miles to the south of Haḷebīḍ. The place is very near Dōrasamudra, the Hoysaḷa capital. As

the top portion of the stone is broken and lost the inscription is incomplete. It records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E[?cha] gāvuṇḍa during the reign of the Hoysaḷa King Vinayāditya.

The characters belong to about the 11th century A. D. and resemble to a great extent the later Chālukya type. They have not yet taken the round and beautiful Hoysaḷa shape.

Rudraśiva of the record appears to have been a Kāḷāmukha priest. These Kāḷāmukhas were very powerful during the rule of the Chālukyas and had their seat at Belgāvi. They extended their power over the Hoysaḷa country also.

Though no date is given, the record may belong to about the middle of the 11th century A. D. It refers to the reign of the Hoysaḷa King Vinayāditya. Since he is introduced to us without any royal title, we do not know whether he was Vinayāditya I or Vinayāditya II.

For detailed information regarding the two Vinayādityas, see M. A. R. 1916 pp. 50-51.

12

At the same village Paṇḍitanahaḷḷi, on a slab built into the left wall of the cell in the Chauḍēśvari temple.

ಅದೇ ಪಂಡಿತನ ಹಳ್ಳಿಯಲ್ಲಿ ಚೌಡೇಶ್ವರಿ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯಲ್ಲಿ ಎಡಗಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×1′.

1. . . . . . ಪಯುಸನ ಬೀರಗಲು ಮಂಗಳಮಹಾ . .

Note.

This single-lined inscription is engraved on a vīragal, which is built into the left wall of the Chauḍēśvari temple. Both the right and the left sides of the inscription are lost, since the vīragal stone is cut and adjusted into the wall. As it is, it records the setting up of a vīragal on the death of a hero, . . payusa, whose name is partly lost. Neither the king nor the date is mentioned. The characters appear to belong to about the 13th century A. D.

13

At the village Aribehaḷḷi, same hobli; on a stone lying at the entrance to the old village site.

Size 3′×1′.

ಅದೇ ಹೋಬಳಿ ಅರಿಬೆಹಳ್ಳಿ ಹಳೇ ಊರಿನ ಊರು ಬಾಗಿಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1′.

1. ೦ ಸಾಧಾರಣ ಸಂವತ್ಸ
2. ೦ ರದ ಫಾಲ್ಗು ಬ ೮ ಮ
3. ೦ ವಾರದಂದು ಪುಷ್ಪಗಿ
4. ೦ ರಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ
5. ೦ ದೇವರಿಂಗೆ ಉಡೆಯ
6. ೦ ಬಸವಣ್ಣನಾಯ್ಕ
7. ೦ ರು ಹರಿಬಹಳಿಯ
8. ೦ ಸಮರ್ಪಿಸ್ತಾರು
9. ೦ . . . . . .
10. ೦ . . . . . .

Transliteration.

1. 0 Sādhāraṇa saṃvatsa-
2. 0 rada Phālgu ba 8 Ma
3. 0 vāradaṃdu Pushpagi-
4. 0 riya Mallikārjuna
5. 0 dēvariṃge Uḍeya
6. 0 Basavaṇṇa nāyaka-
7. 0 ru Haribahaḷiya
8. 0 samarppistāru
9. 0 . . . .
10. 0 . . . .

Translation.

On Tuesday the 8th of the dark half of Phālguṇa in the year Sādhāraṇa, Uḍeya Basavaṇṇa Nāyaka granted Haribahaḷi to the god Mallikārjuna of Pushpagiri.

Note.

This inscription records the grant of the village Haribahaḷḷi to the god Mallikārjuna of Pushpagiri by Uḍeya Basavaṇṇa Nāyaka. The details of the date are Tuesday the 8th of the dark half of Phālguṇa in the year Sādhāraṇa. No Śaka year is given. The characters appear to belong to about the 16th century. A certain Basava Nāyaka is referred to in another inscription at the same place (E. C. V, Bēlūr 183). He appears to be identical with the Uḍeya Basavaṇṇanāyaka of the present record. The date of the inscription Bēlūr No. 183, is Ś. 1470 Kīlaka. If Uḍeya Basavaṇṇa Nāyaka is the same as Basava Nāyaka of Bl. 183, the date of the present inscription would correspond to 28th February 1551 A. D., a Saturday, but not Tuesday as mentioned in the record.

14

At Handarahāḷu of the same Mādihaḷḷi hobḷi on a stone kept in the Chennakēśava temple.

Size 4′ × 1½′.

ಅದೇ ಹೋಬಳಿ ಹಂದರಹಾಳಿನಲ್ಲಿ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1½′.

ಮುಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಹೊ
2. ಯಿಸಣ ಚಕ್ರವರ್ತ್ತಿ ಬಲ್ಲಾ
3. ಳ ದೇವರ್ಸರು ಸುಖರಾಜ್ಯಂ
4. ಮಾಡುತ್ತಿದ್ದಲ್ಲಿ ಕಾಳಾಯು
5. ಕ್ತ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸು
6. ದ್ಧ ೭ ಬ್ರೆಸ್ಪದಂದು ಹಂದಲ
7. ಹಾಳ ಮದುರಯ್ಯನ ಮ
8. ಗ ಚಿಕ್ಕಗುಂಮ್ಮಂಣ್ಣನು ತಂ
9. ಮ್ಮಂಣ್ಣ ಗುಂಮ್ಮಂಣ್ಣನ ಹೆ
10. ಸರಲಿ ಪುರವಾರ್ಗ್ಗವಾಗಿ ಸಂ
11. ಭುದೇವರ ಮುಂದೆ ಅಯ್ದು
12. ಮನೆಯ ಕೊಟ್ಟು ಅಯ್ದು
13. ಸಲಕೆ ಗದ್ದೆಯನು ಅಡಪ
14. ಳ ಬೆದ್ದಲನು ಕೊಟ್ಟು ಆ ಕ್ಷೇತ್ರಕೆ
15. ಆ ಮನೆಗೆ ಸೇಸೆ ಸಿದ್ಧಾಯ ಅ
16. ಳು ಅಂನ್ಯಾಯ ಏನು ಬಂ
17. ದಡೆಯು ಆ ಊರ ಸಮ
18. ಸ್ತ ಪ್ರಜೆ ಗೌಡುಗಳು .

ಹಿಂಭಾಗ—

19. . . ತೆಱುವರು ಯಿ ಧರ್ಮ್ಮ
20. ವ ಕೆಡ್ಸಿದವ ನಾಯಕ ನರ
21. ಕದಲ ಬೀಳುವನು ಯೀ ಲೋ
22. ಕ ಮಾರ್ತ್ಯಲೋಕಕ್ಕೆ ದೂರ
23. ಅವನ ಕೊಂದವನೆ ವೀರ

Transliteration.

Front—

1. svasti śrīmatu Ho-
2. yisaṇa chakravartti Ballā-
3. ḷa dēvarasaru sukha-rājyaṃ
4. māḍuttiddalli Kāḷāyu-
5. kta saṃvatsarada Kārttika su-

6. dda 7 Brespadamdu Haṃdala-
7. bāḷa Madurayyana ma-
8. ga Chikkagummaṇṇanu taṃ-
9. mmaṇṇa Gummaṃṇṇa he-
10. sarali puravārggavāgi Saṃ-
11. bhu dēvaramuṃde aydu
12. maneya koṭṭu aydu
13. salake gaddeyanu aḍapa-
14. ḷa beddalanu koṭṭu ā kshētrake
15. ā manege sēse siddhāya a-
16. ḷu aṃnyāya ēnu baṃ-
17. daḍeyu ā ūra sama-
18. sta praje-gauḍugaḷu

Back—

19. . . . teṟuvaru yi dharmma-
20. va keḍsidava nāyaka nara-
21. kadali bīḷuvanu yī lō-
22. ka mārtya lōkakke dūra
23. avana koṃdavane vīra

Translation.

Be it well. While the illustrious Hoysaṇa chakravartti Ballāḷadēva was ruling the kingdom in happiness, on Thursday the 7th of the bright half of Kārttika in the year Kāḷayukta. Chikkagummaṇṇa, son of Madurayya of Handalahāḷu, granted in the name of his elder brother Gummaṇṇa, as *puravārgga*, five houses, five *salake* of wet land, half a *paḷa* of dry land before the god Śambhu. Whatever is levied upon that land or on those houses, (like) *sēse*. *siddhāya*, *aḷu*, or *anyāya*, the inhabitants and the headman of that village will pay. He who destroys this charity falls into the chief hell (nāyaka naraka); he is far from this world and the world of mortals; whosoever kills him is a hero.

Note.

This inscription stone was once set up in front of the Īśvara temple now in ruins. At present it is in the Chennakēśava temple. It records the grant of five houses and some lands to the god Śambhu by Chikkagummaṇṇa, son of Handalahāḷa Madhurayya, who might have been a private person. The grant was made in the name of Gummaṇṇa, elder brother of Chikkagummaṇṇa. Perhaps on the death of Gummaṇṇa the grant was made in his memory. The houses are said to

have been granted as *puravargga*, presumably, to the temple servants for service to the god Śambhudēva.

Whether the Ballāḷadēva mentioned in the record is Ballāḷa II or Ballāḷa III, cannot be determined. The Saka year is not given in the record and the cyclic year Kāḷayukti appears during the reigns of both the Ballāḷas. Since the characters appear to belong to about the 14th century A.D., the date may be taken as being equivalent to 1st November 1318 A.D. and as falling during the reign of Ballāḷa III. But the week day would be Wednesday in this case and not Thursday as mentioned in the record.

15

At Gorūr of the same Mādihaḷḷi hobli, on a nishidhikal set up in front of the Chennakēśavasvāmi temple.

Size 6′×2′.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಗೊರೂರಿನಲ್ಲಿ ಚೆನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ನಿಷಿಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6′×2′.

I ಪಟ್ಟಿ—

1. ಶ್ರೀಮತು ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ ಲಾಂಛನಂ ಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ
2. ಮೇಲೆನಿಸಿರ್ಪ್ಪುದೀಮಲೆಗೆ ಧಾತ್ರಿಯೊಳಂ ಕಿಸುವಳ್ಗಿಯುನ್ತದ ಪಾಳಿಸಿ ಸಂತತಂ ಸುಖದಿಸಿರ್ಪ್ಪಿನೆ ಗಂ ಸಿರಿ
3. ಪುಟ್ಟೆ ಪುಟ್ಟಿದಂ ಹೆರಿಯಬಾಸವೆಗ್ಗಡೆಗವಾತನ ವಲಭೆ ನಿಜಿಕಬ್ಬೆಗಂ ಲೀಲೆಯೊಳೆಂದೆ ಬಣ್ಣಿಪುದು ಪೆ
4. ರ್ಗ್ಗಡೆ ಸತ್ಯಮನಂ ಜಗಜ್ಜನಂ॥ ಸ್ಥಿರನೇ ಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದಧಿಕ ಗಂಭೀರನೆ ಬಾಪ್ಪಸಾಗರದಿಂದ ಗ್ಗಳದ
5. ನ್ತ ದಾನಿಯೇ ಸುರೋರ್ವ್ವೀಜಕೆ ಮಾಱಿಣ್ಡಳಂ ಸುರರಾಜಂಗೆಣೆಯೆನ್ದೆ ಕೀರ್ತ್ತಿಪುದು ಕೈಕೊಂಡ ಕ್ಕಱಿಂ ಸನ್ತತಂ
6. ಧರೆಯೆಲ್ಲಂ ಸಲೆಸತ್ಯವೆರ್ಗ್ಗಡೆಯೊಳೌದಾರ್ಯ್ಯಮಂ ಸೌರ್ಯ್ಯಮಂ॥ ಕೊಟ್ಟಪೆನೆಂದೊಡೀಶ್ವರನ ಕೊಟ್ಟಬರ

II ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕೆ ಎದ್ದಿದೆ)—

7. ಸರಣೆಂದು ಬಂದರಂ ನೆಟ್ಟನೆ . . . . . ಡೆವಜ್ರಿ . . . ಪೂಣ್ದು ಕೋಡಿಟ್ಟ ವಿರೋ . .
8. ತಱುವನೆನ್ದೊಡೆ ತಾನೆ ಕೃತಾನ್ತ . . . . . ಯಿ . . . . ಪೆರ್ಗ್ಗಡೆ . . . . .
9. ಆತನ ಮಾವಂ ಸಕಳ ಮಹೀ . . . . . ಜವಳ್ಗಿ . . . . . ವೆಸಿಸಿನೆಗಳ್ವಂ ಭೂತಳ
10. ದೊಳಗೆಸೆಯ ಕಚ್ಚವೆರ್ಗ್ಗಡೆಯ . . . . . ಣ್ಬು . . . . ಯಬಿಣ್ಬು
11. ನಾಡೆಕೇಸರಿಯ ಪೊಡರ್ಪ್ಪ . . . . ಮನೋ . . . . ಯುಸಿ
12. ಸಿರ್ದ್ದವೀರನೊಳದೆಂದು ಕರಂ ನಲಿ . . . . . . ತರಿಪುದು ಕ . . . ಳಿಪಲರುಂ ನಿರನ್ತರಂ

III ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕೆ ಎದ್ದಿದೆ)—

13. ಎನೆನೆಗಳ್ದ ಕಚ್ಚವೆರ್ಗ್ಗಡೆಗನುಪಮ ಕುಲ . . . . . ಗೆ ಧೊರೆ
14. ಯಳು ವಿನುತ . . . . ತಂಬಗೆ

15. . . . ರೆನಿಪ್ಪರು . . . . ಮಣಿಯ
16. ನ್ತ ವರೀರ್ವ್ವರೀತನಯಂ . . . . ಸನ್ತ ಜನ . . .
17. ಯಲಖಿಳ ಭೂಮಂಡಳದೆ . . . . . ಖ್ಯಾತಂಗೆ ಸಲೆ ನೆಗಳ್ದ ಗಂಗೆಗಂ ಗೌರಿಗಂ ವೆಂಮ
18. . . ನೋ ದೊರೆಯುನಿಪ್ಪಭೂರ್ತಳದೊಳು . . . . . ಯಂ॥ . . . . ಗತ್ಯಂ ತಂಬರಿ
19. ಯ ಸಮರ ಸಮಯದೊಳ . . ವಸ . . . . . ಮನಪೊಲಲಿತರ . . . . ಆ ವಿಭುವಿನ
20. ಕುಲವಧು ತಾ ಭೂವಿನುತ ಶ್ರೀಗೆ ನೆಲೆಯೆನಿಪ್ಪ . . . . ಗನೆಯುರ್ಪ್ಪಲರುಂ . . . . . . ಪೆಣ್ಡ್ತಿಗೆಣೆಗೆ ವರ್ಪ್ಪರೆ
21. . . . ಯೊಳು॥ ಆತನ ಕಿಱಿಯಪೆಣ್ಡ್ತಿ ರತಿಯಂ ಪೋಲ್ವಳು ತೂಪಿಪತಿಚರಿ ಯೊಳತಿಯಬ್ಬೆ
22. . . . ಪೋಲ್ವಳನಿಧಿತತಯಶೋವಲ್ಲರಿಯ ಮತಿಹೀನರದೇನು ಬಣ್ಣಿಪರ್ಬ್ಬಾಚವೆಯ॥ ಅವರೀರ್ವ್ವರ ಗು
23. [ರು]ಗಳವರ್ಭ್ಭುವನ ಜನಾರಾಧ್ಯರಖಿಳಗುಣಗಣ ನಿಳಯರ್ಕ್ಕಡಿ . . . . . . ವರನಯ ಕೀರ್ತ್ತಿ
24. ದೇವಸಿದ್ಧಾನ್ತೇಶರು॥ ಆ ಮಹಾನುಭಾವನರ್ದ್ಧಾಂಗಿಯರವಸಾನ ಕಾಲದೊಳು॥ ಬೋಧಿಸುತ ಜಿನ ಪದಮಂ ಬಾ
25. . . . ವ ಸಿದ್ಧಪದಮನಕ್ಷಯಪದವಂ ವಿನುತಂ ಮುನಿಪದಮಂ ಬಾಚವೆ ವೆಗ್ಗಡಿತಿಯಸ್ಸುರ್ರಗತಿಯಂ
26. . . . ಪರಮ ಜಿನೇಸ್ವರ ಪದಪಂಕರುಹಮನಾನಂದದಿ ನೆನೆಯುತಾಗಳು ಪಿರಿದೊಂದು ಭಕ್ತಿಯಿಂ
27. . . . ತಿಯಂ ಬಾಚಿಯಕ್ಕನೆಯ್ದಿದಳಾಗಳು॥ ಅವರ ಪರೋಕ್ಷದೊಳಾದಂ ಸವಿನಯದಿ ಕೆಳ .
28. . . . . ಯಿನ್ತೀ ಕಲ್ಲ ಭುವನ ಜನವಱಿಯೆ ನಿಱಿಸಿದಳವಿಚಳಮಪ್ಪನ್ತು ಚಂದ್ರತಾರಂಬರಂ॥.

Transliteration.

I Band—

1. O śrīmatu parama-gambhīra syādvādāmōgha-lāṃchhanaṃ jīyā-trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ
2. O mēlenisirppudī malege dhātriyoḷaṃ Kisuvaḷḷiy-antada Pāḷisi saṃtataṃ sukhadin irppinegaṃ siri
3. puṭṭe puṭṭidaṃ Heriya-Bāseveggaḍegav-ātana valabhe Nijikabbegaṃ līleyoḷ eṃde baṇṇipudu pe-
4. rggaḍe Satyamanaṃ jagajjanaṃ॥ sthiranē bāpp-amarādriyiṃd-adhika gaṃbhīranē bāppu sāgaradiṃd aggaḷada-
5. ntu dāniyē surōrvvījake māṟaṇḍaḷaṃ sura-rājaṃg-eṇeyeṇde kīrttipudu kaikoṃḍ akkaṟiṃ santataṃ
6. dhareyellaṃ sale Satyaverggaḍeyoḷ audāryamaṃ sauryyamaṃ॥ koṭṭapenemdoḍ-Īśvarana koṭṭa bara

II Band (effaced in the middle)—

7. saraṇemdu baṃdaraṃ neṭṭane . . . . ḍe vajri . . . pūṇḍu kōḍiṭṭa virō . . .
8. taṟivan endoḍe tāne Kṛitānta . . . . yi . . . . . perggaḍe . . . . . .

9. ātana māvaṃ sakaḷa mahī . . . . javaḷḷi . . . . venisi negaḷvaṃ bhūtaḷa
10. doḷageseye Kachchaverggaḍeya . . . . ṇpu . . . . ya binpu
11. nāḍe kēsariya poḍarppu . . . . manō . . . yani
12. sirdda vīranoḷ ademdu karaṃ nali . . . . taripudu ka . . . ḷe palaruṃ nirantaraṃ

III Band (effaced)—

13. ene negaḷda Kachchaverggaḍeg-anupama kula . . . . ge dhore
14. yaḷu vinuta . . . . taṃ bage
15. . . renipparu . . . . maṇiya-
16. nt-avarīrvvar-ītana yaṃ . . . . santata jasa . .
17. yal akhiḷa bhūmaṇḍaḷade . . . . . . khyātaṃge sale negaḷda Gaṃgegaṃ Gaurigaṃ vemma
18. . nō doreyenippar bhūtaḷadoḷu . . . . . . yaṃ|| . . . . . gatyaṃtaṃbari-
19. ya samara samayadoḷa . . . vasa . . . mana polal-itara . . . . . . ā vibhuvina
20. kulavadhu tā bhūvinuta śrīge neleyenippa . . . . ganeyar ppalaruṃ . . peṇḍitig-eṇege varppare
21. . . . yoḷu|| ātana kiṟiya peṇḍati Ratiyaṃ pōlvaḷu tūpipatichariyoḷ Atiyabbe
22. . . . pōlvaḷanidhi tata yaśōvallariya matihīnar adēnu baṇṇipar-bBāchaveya|| avar īrvvara gu-
23. [ru]gaḷ avar bbhuvana janārādhyar akhiḷa guṇagaṇa niḷayar kkaḍi . . vara Nayakīrtti-
24. dēva siddhāntēśaru|| ā mahānubhāvanarddhāṃgiyar-avasāna kāladoḷu||. bōdhisuta Jina-padamaṃ bā-
25. . . . . va siddha-padaman akshaya padamaṃ vinutaṃ munipadamaṃ Bāchave veggaḍitiyar ssura-gatiyaṃ
26. . . . parama Jinēśvara pada-paṃkaruhaman ānaṃdadi neneyutāgaḷu piridoṃdu bhaktiyiṃ
27. . . . tiyaṃ Bāchiyakkan eydidaḷ āgaḷu|| avara parōkshadoḷ ādaṃ savinayadi Keḷa . . .
28. . . yinti kalla bhuvana-janvaṟiye niṟisidaḷ avichaḷam-appantu chaṃdratārambaraṃ||

Note.

This is a Jaina *nishidikal.* Like a vīragal it has three panels: the first from the bottom contains two female figures representing the women who died; the

second panel represents the woman being carried in a vimana accompanied by the celestial dames to the heaven, while the third has the figure of a seated Jina flanked by two female chamara bearers. The figures are all beautifully carved as in the usual Hoysala virgals. Unfortunately, owing to the rain and sun, the stone is effaced here and there, especially in the 2nd and 3rd bands. Hence the record is incomplete.

The record begins with the praise of Jinaśāsana. It then introduces to us Satyaveggade, son of Heriyabāsaveggade and Nijikabbe, as the ruler of Kisuvaḷḷi. Satyaveggade is highly praised in the inscription as being better than the mount Mēru (amaradri) in firmness, as greater than the ocean in profoundness, as surpassing the Kalpa tree in benevolence and as equal to the King of Gods (Surarāja). His uncle (māva) was Kachchaveggade. This Kachchaveggade had two daughters, who appear to have been the wives of Satyaveggade. The name of the elder is lost and the younger was Bāchave. Their guru (spiritual teacher) was Nayakīrtidēva Siddhāntēśa. After the death of Satyaveggade, probably in some battle, his wives appear to have died by the rite of *sanyasana* or *samādhi*. The stone is said to have been erected in memory of their death.

It is not possible to know who Satyaveggade was, nor can the place Kisuvaḷḷi be located. No reference to him is found in any of the inscriptions so far published. Probably he was a small chieftain under the Hoysala rulers. But the inscription does not mention any of his overlords as it ought to have done. The date also is not given. The characters appear to belong to about the 12th century A.D.

A Jaina guru Nayakīrti dēva is mentioned in the record. He appears to be identical with the one mentioned in E. C. V, Channarayapatna 150. The spiritual descent given there is: Guṇachandra Siddhānti dēva, his disciple Nayakīrtti Siddhānti dēva, his disciple Bālachandramunīśvara. According to E. C. II, Sravanabelgola 66, which also gives the same descent, Nayakīrti died in 1176 A.D. So the present inscription must have been composed earlier than that date and it may thus be taken as belonging to about 1170 A.D.

16

On a stone lying at a little distance in front of the same temple at the same place.

Size 5' × 2½'.

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅದೇ ದೇವಸ್ಥಾನದ ಸ್ವಲ್ಪ ಮುಂದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು (ಬಸದಿ ಸಮೀಪ)

ಪ್ರಮಾಣ 5' × 2½'.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ

2 ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ॥ ಶ್ರೀಕಾನ್ತಾನೇತ್ರ . . . .

(ಮುಂದೆ ಸುಮಾರು 26 ಪಂಕ್ತಿಗಳು ಪೂರ್ತಾ ಸವೆದುಹೋಗಿವೆ.)

28. [illegible] . . . . .
29. [illegible] . . . . [illegible] ,
30. [illegible] . . . .
31. [illegible] . . . .
32. . . . .
33. [illegible] . . . .
34. [illegible] . . . . [illegible]
35. [illegible] . . . . [illegible]
36. [illegible] . . . . [illegible]
37. [illegible]
38. [illegible]
39. [illegible]
40. [illegible]
41. [illegible]
42. [illegible]
43. [illegible]

Note

This inscription stone is very much worn out and about three-fourths of it cannot be made out. It is a Jaina inscription and begins with the praise of Jina-śāsana. It then appears to give the full genealogy of the Hoysala kings and begins with Śrīkāntakṣetra, etc., which is the usual beginning of a Hoysala inscription. But the details are completely worn out so that it cannot be determined in whose reign the inscription stone was set up.

The record then appears to give the spiritual descent of the Jaina gurus as in the inscriptions Channarayapaṭṇa 149 (E.C. V) and Kadūr 69 (E.C. VI).

The object of the record is to register the grant of five khaṇḍugas of wet land by three persons—Malavesaṭṭi, Kaṭakadalamaseṭṭi and Kēśaseṭṭi—to a basadi at Goravūr for the god's aṅgabhōga and for feeding the ascetics. One Malliyakka is also praised as a staunch devotee. The record ends with the usual imprecatory verse, svadattāṁ para-dattāṁ, etc.

No date is found in the record. But it may belong to about the 12th century A.D.

17

At Hiraguppe, same Mādihaḷḷi hobli, on a vīragal in front of the Mallikārjuna temple.

Size 2½' × 2'.

[illegible]

[illegible] 2½' × 2'.

I [illegible]

II [illegible]—

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]

III [illegible]—

1. [illegible]
2. [illegible]
3. [illegible]

Note.

This viragal stone was half-buried at the time of discovery. Its top portion is very much worn out so that the inscription could not be read completely. The inscription records the death of a hero Kālagauḍa during a cattle raid at Hiregouppe, where the inscription was found.

The record belongs to the reign of Vīraballāḷa devaru the Hoysaḷa king. The details of dating are lost except for the tithi and the week-day—[illegible] Mangaḷavāra. The characters appear to belong to about the 13th century A.D.

18

At Halsūr, on a stone in front of the [illegible] temple at the village entrance.

[illegible]

[illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]

Transliteration.

1. Svasti [illegible]
2. Paramāḍi [illegible]
3. ra mādeḷa devara Bra-
4. hmapurada [illegible]
5. kalu.

Translation.

[illegible] as Brahmadeya [illegible] granted to the Brahmans [illegible] gift caused to be made by the [illegible] Perumāḷe Daṇṇāyaka.

Note.

The stone was originally in some land near Halsur. It is now set up in front of the [illegible] temple. It is an instance of a grant, probably of some village, to the Brahmans. The donor is Perumāḷe Daṇṇāyaka who was governor at various places and a minister under Narasimha III and Ballāḷa III. No date is mentioned in the record; nor the name of the reigning king is found. The record probably belongs to about 1300 A.D.

19

At Kammasandra, Halsur hobli, on a stone set up in front of the Mallikārjuna temple.

[illegible]

[illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]
13. [illegible]
14. [illegible]
15. [illegible]
16. [illegible]

17. ತರಿಪುಕ್ಷ್ಮಾಭೃದ್ವ್ರಜೇ [illegible] ಮಂಡಳೆ ಕರಿನರಾಸ್ಯಕಪಂಕಪೂರ . . . .
18. [illegible] . . . . ಶ್ರೀಮುಖಃಸೋಯಂಭೂರಿಭು . . . . .
19. ಏವಮಾ ಶ್ರೀ ನಾರಸಿಂಹೋ ನೃಪಃ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಮಹಾರಾಜಾಧಿ [ರಾಜಪ]
20. ರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವ ಚೂಡಾಮ
21. ಣಿ ಮಲರಾಜರಾಜ ಮಲೆಪರೊಳು ಗಂಡ ಸಸಹಾಯಶೂರನೇಕಾಂಗವೀರ ಕದನಪ್ರಚಂಡ ನಿಸ್ಸಂಕ
22. ಪ್ರತಾಪ ಸರ್ವ್ವಜ್ಞ ಚಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಹದೇವ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋರ ಸಮುದ್ರದೊಳು ಸು
23. ಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದು ಶಕವರುಷ ೧೧೪೩ನೆಯ ವಿಷು ಸಂವ
24. ತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೧೧ ಸೋಮವಾರ ಉತ್ತರಾಯನ ಸಂಕ್ರಮಣದಂದು ॥ ಶ್ರೀ ಕುಮಾರನಹಳ್ಳಿ
25. ಯಗ್ರಹಾರದಲ್ಲಿ ಪರಮಮಾಹೇಶ್ವರ ಶಿವಪಾದ ಶೇಖರರಪ್ಪ ಭಟ್ಟೋಪಾಧ್ಯಾಯರು ಭಕ್ತಿ
26. ಶ್ರದ್ಧಾತಿಶಯಪೂರ್ವ್ವಕವಾಗಿ ರಾಜರಾಜ್ಯಕ್ಕಭ್ಯುದಯಮಪ್ಪಂತಾಗಿ ಗ್ರಾಮಬ್ರಹ್ಮೋತ್ತರವಪ್ಪಂತಾಗಿ ಶ್ರೀ
27. ಮದ್ವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಲಾ ಶ್ರೀ ವೀರನರಸಿಂಹದೇವನು ಸಸ್ನೇಹ ಭಕ್ತಿಯಿಂ
28. ದೇವರ ಶ್ರೀ ಕಾರ್ಯ್ಯಕ್ಕೆ ನಂದಾದೀವಿಗೆ ನಿತ್ಯೋಪಹಾರ ಚೈತ್ರಪವಿತ್ರ ಆರಾಧಕರ ಪರಿಚಾರಕರ ಜೀವಿ
29. ತಕ್ಕಂ ಖಂಡಸ್ಫುಟಿತ ಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂ ವರ್ಷಂಪ್ರತಿ ಹಾಲು ಸೌದೆಗವಾಗಿ ಸಹವಾಸಿಯ ಹಳ್ಳಿಯ
30. ನಡುಬಯಲಲಿ ಸರ್ವ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ್ವ ನಮಸ್ಯವಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ಎಂಟು ಲ ಮ
31. ತ್ತಂ ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇ ತತ್ಕಾಲೋಚಿತ ಕ್ರಯದಿಂ ಮಾಱುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧
32. ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಸೇಷ ಮಹಾಜನಂಗಳುಂ ಭಕ್ತಿಪೂರ್ವ್ವಕವಾಗಿ ಸಮಸ್ತಾಗಾಮಿ ಬಳಿ ಸಹಿತ
33. ವಾಗಿ ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ್ವ ನಮಸ್ಯವಾಗಿ ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧ ಮಹಾ ಪಸಾಯಿತಂ ಪ
34. ರಮ ವಿಶ್ವಾಸಿ ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಶ್ರೀಪಾದಾರಾಧಕನಪ್ಪ ಲೇಖಕ ವಿಶ್ವ ನಾಥದೇವ
35. ನು ಶ್ರೀ ಕಾರ್ಯನಡವಂತಾಗಿ ಬಳಿ ಸಹಿತ ಮಾಱುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಎರಡು ೨ ಆ ಮಹೇಶ್ವ
36. ರ ಭಟ್ಟಯ್ಯಂಗಳ ಮಗಳು ಗೌರಿಯಕ್ಕನು ಆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯ್ಯಕ್ಕೆ ಮಾಱುಕೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ
37. ಹಾಗ ಎರಡು ೨ ಪ್ರಿಯದಿಂದೀ ಧರ್ಮ್ಮವನೆಯ್ದೆ ಕಾವ ಮನುಜಂಗಾಯುಂ ಜಯ ಶ್ರೀಯುಮಕ್ಕು
38. ಈ ಧರ್ಮ್ಮವಂ ಕಿಡಿಸುವ ಪಾಪಿಗಳ್ಗೆ ಕುರುಕ್ಷೇತ್ರದೊಳು ವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿ ಮುನೀಂ
39. ದ್ರರಂ ಕವಿಲೆಯುಂ ವೇದಾಢ್ಯರಂ ಕೊಂದುದೊಂದು ಮಹಾಪಾತಕವಕ್ಕುಮೆಂದು ಸಾಱಿದ
40. ಪುದೀ ಸೈಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂ
41. ಧರಾಂ ಷಷ್ಟಿರ್ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾಮಾನ್ಯೋಯಂ ಧ
42. ರ್ಮ್ಮ ಸೇತುರ್ನ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ। ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇಂದ್ರಾ
43. ನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚ[ಂ]ದ್ರಃ॥ ಯಾವಾನಾಲಾಸ್ಯರಂಗಂ ಪ್ರತಿದಿನಮನಿಶಂ
44. ವೀಕ್ಷ್ಯ ಜಿಹ್ವಾಗ್ರಮಗ್ರ್ಯಂ ಲಕ್ಷ್ಮೀರ್ಯ್ಯದ್ಗೇಹವಕ್ಷಸ್ಥಲ ಮುಖ ಕಮಲಾನ್ಯಾ ಸಮಂತಾತ್ಸವಾರ ಕೀರ್ತ್ತಿ
45. ರ್ಯ್ಯಾತು ಹೋಮಧೂಮ್ಯೆರ್ದ್ದಶದಿಶಿ ನಿಬಿಡಧ್ವಾಂತ ಚಂದ್ರಾತಪತ್ವಂ ಸೋಯಂ ಮಾ
46. ಹೇಶ್ವರಾರ್ಯ್ಯಂ ಜಯತಿಪ್ರಥಯಶೋ ಮಲ್ಲಿನಾಥಾಂಘ್ರಿ ಭೃಂಗಃ ಯೋಲಿಂಗಂ ದ್ವೇಷ್ಟಿಸ
47. ಮೋಹಾತ್ ಸರ್ವ್ವದೇವ ನಮಸ್ಕೃತಂ ನರೋ ನರಕಗಾಮಿಸ್ಯಾತ್ ತಸ್ಯ ಸಂಭಾಷಣಾದಪಿ॥ ಏ
48. ಮನಾಗಪಿ ದೇವೇಶಂ ಪ್ರಪನ್ನಾ ಚ್ಛರಣಂ ಶಿವಂ ತೇಪಿಘೋರಂ ನಪಶ್ಯಂತಿ ಯಮಸ್ಯ ವದನಂ ನರಾಃ

49. ಸ್ವಸ್ತಿಶ್ರೀ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ವೈಶಾಖ ಸುದ್ಧ ಪೌರ್ಣಮಿ ಆದಿತ್ಯವಾರ ಸೋಮಗ್ರಹಣದಲ್ಲಿ ಶ್ರೀವೀರನಾರ
50. ಸಿಂಹದೇವನು ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ದೋರಸಮುದ್ರದ ಅಂಗಡಿ
51. ದೆಱೆಯೊಳಗೆ ಪ್ರೀತಿಯಿಂದಂ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟ ಗದ್ಯಾಣಂ ಹದಿನೈದು ೧೫
52. ಯೀ ಧರ್ಮಕ್ಕೆ ಅನುಕೂಲರಾಗಿ ಬಂದವರ್ಗ್ಗೆಲ್ಲ ಆಯುಂ ಶ್ರೀಯುಮಕ್ಕು ಯೀ ಧರ್ಮ್ಮಕ್ಕೆ ಪ್ರತಿಕೂಲರಾಗಿ
53. ಬಂದವರ್ಗ್ಗೆ ಆ ಘೋರ ನರಕ

Transliteration.

1. namas-tuṃga-śiraś-chuṃbi chaṃdra-chāmara-chāravē trailōkya-nagarārambha mūla-stambhāya Śam-
2. bhavē ‖ śrīmat-trailōkya-pūjyāya sarvva-karmma su-sākshiṇē phala-dāya namō-nityaṃ Kēśavāya Śivāya cha
3. Śankara . . . . . mahākara . . . . , ...
4. dvarada Siddhākhyō Mallikārjjuna Īśvaraḥ ‖ tatō Dvārāvatī-nāthaḥ Hoysaḷā-dvīpi lāṃchhanaḥ jātaḥ
5. Śaśapurē tēshu Vinayāditya bhūpatiḥ ‖ ā Vinayādityaṃgaṃ pāvana charite Keḷeyabbarasiga-
6. makhiḷōrvvīvaran udayaṃ geydaṃ śrīvara-pada-padma-bhṛiṃgan Eṟeyaṃga nṛipaṃ ‖ ā narapatig-aṃbhōdhig-anū-
7. na gabhīrateye samanisippaṃtire sanmānini Yēchaladēvi manō-nayana-pprīti samanisire sama-
8. nisidaḷu ‖ ene negaḷdā yirbbarggaṃ janiyisadarssutaru negaḷda Ballāḷaṃ Vishṇu nṛipāḷaka-
9. n-Udayādityan embī mūvar udāttar āhava-dhīraru ‖ vri ‖ avaroḷu madhyaman-ā
10. giyuṃ dharaṇiyaṃ pūrvvāparāṃbōdhi yeyduvinaṃ kūḍe nimirchchuvoṃdu nijaniḥ-
11. pratyūha-vikrāntad-udbhāvadiṃd-uttaman ādan uttama bhrājishṇu Lakshmīvadhū-dha-
12. van udvritta-virōdhi-daitya-mathanaṃ śrī Vishṇubhupāḷakaṃ ‖ ā Vishṇu-varddhanaṃgaṃ bhāvōdbha-
13. ve yenisi negaḷda peṃpina Lakumādēvigaṃ sutan udayisidaṃ bhū-vinuta yaśō-vibhāsi Nara-
14. siṃha nṛipaṃ ātana tanayan ati-prakhyātan udāraṃ samasta lōkādhāraṃ nītividan eṃdoḍupāmā-
15. tītaṃ Ballāḷa bhūpa samarāṭōpaṃ śrīmat Padmala dēvi Ballāḷa nṛipāḷa maṃdarā . . . . tana-

16. yaṃ Narasiṃhēṃ . . . . . vāgdēvate . . . . . ‖ yaddōḥkāṃḍa kṛipāṇa-khaṃḍi-
17. ta ripuḥ kshmābhṛidvara śrēṇayas-saṃgrāma-kshiti-maṃḍalē kari narā sṛik-paṃka-pūra . . . . . .
18. ṃchārāya jayaśriyaḥ . . . . . śrīmuchaḥ sōyaṃ bhūri bhu . . . . .
19. vibhavaḥ śrī Nārasiṃhō nṛipaḥ ‖ svasti śrīman mahāmaṃḍaḷēśvaraṃ mahārājādhi [rājapa-]
20. ramēśvaraṃ Dvārāvatī-pura-varādhīśvaraṃ Yādava-kuḷāṃbara-dyumaṇi samyaktva-chūḍāma-
21. ṇi Malerāja-rāja maleparoḷu gaṃḍan asahāya-śūran ēkāṃga-vīra kadana-prachaṃḍa nissaṃka-
22. pratāpa sarvvajña-chakravartti Hoysaḷa vīra-Nārasiṃha dēva śrīmadd rājadhāni Dōrasamudradoḷu su-
23. kha-saṃkathā vinōdadiṃ pṛithvīrājyaṃ geyuttavirddu Śaka varusha 1143 ṟaneya Vishu-sāṃva-
24. tsarada Pushya śuddha ‖ Sōmavāra Uttarāyana saṃkramāṇadaṃdu ‖ śrī Kumārana haḷḷi-
25. y-agrahāradali parama-māhēśvara Śiva-pāda-śēkharar appa Bhaṭṭōpādhyāyaru bhakti-
26. śraddhātiśaya pūrvvakavāgi rājā-rāshṭrakk-abhyudayav-ahaṃtāgi grāma-brahmōttara vahaṃtāgi śrī-
27. mad varada Siddha-Mallikārjuna dēvara pratishṭheya māḍalā śrī vīra Nārasiṃha dēvanu sa-snēha bhaktiyiṃ
28. dēvara śrīkāryyakke naṃdādīvige nityōpahāra chaitra-pavitra ārādhakara parichārakara jīvi-
29. takkaṃ khaṃḍasphuṭita jīrṇnōddhārakkaṃ varshaṃprati hālu-saudegavāgi Sahavāsiyahaḷḷiya-
30. naḍu bayalali sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa gadde salage eṃṭu ma-
31. ttaṃ ā Kumārana haḷḷiyalē tat-kālōchita-krayadiṃ māṟugoṃḍu koṭṭa vṛitti oṃdu 1
32. ā Kumārana haḷḷiy-asēsha mahājanaṃgaḷuṃ bhakti pūrvvakavāgi samastāgāmi baḷi sahita-
33. vāgi sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa vṛitti oṃdu 1 mahāpasāyitaṃ pa-
34. rama-viśvāsi śrī Varada Siddha Mallikārjuna dēvara śrī-pādārādhakan appa lēkhaka Viśvanātha dēva-
35. nu śrī-kāryya naḍavaṃtāgi baḷi sahita māṟu goṃḍu koṭṭa vṛitti eraḍu 2 ā Mahēśva-

36. ra Bhaṭṭayyaṃgaḷa magaḷu Gauriyakkanu ā dēvara śrī-kāryyakke māṟu-gomḍu koṭṭa vṛitti
37. hāga eraḍu 2 priyadiṃdī dhārmmavan eyde kāva manujaṃg-āyuṃ jaya-śrīyum akku
38. ī dharmmavaṃ kiḍisuva pāpigaḷge Kurukshētradoḷu Vāraṇāsiyoḷ ekkōṭi munīṃ-
39. draraṃ kavileyaṃ Vēdāḍhyaram koṃdudoṃdu mahāpātakav-akkuv-eṃdu sāṟida-
40. puvī saiḷāksharaṃ dhātriyoḷu ॥ sva-dattāṃ para-dattāṃ vā yō harēta vasuṃ-
41. dharāṃ śashṭi varusha sahasrāṇi vishṭāyāṃ jāyatē krimi ॥ sāmānyōyaṃ dha-
42. rmma sētur-nṛipāṇāṃ kālē kālē pālanīyō bhavadbhiḥ । sarvvān ētān bhārinaḥ pārtthivēṃdrā-
43. n bhūyō bhūyō yāchatē Rāmachaṃdraḥ ॥ yāvānālāsya raṃgaṃ prati dinam aniśaṃ
44. vīkshya jihvāgram agryaṃ Lakshmīr yad gēha vakshasthala mukha-kamalāny ā samaṃtāt bavāra kīrtti-
45. r yyā tu hōma dhūmair-ddaśa-diśi-nibiḍa-dhvāṃta-chaṃdrātapatvaṃ sōyaṃ Mā-
46. hēśvarāryyaṃ jayati pṛithu yaśō Mallināthāṃghri bhṛiṃgaḥ yō liṃgaṃ dvēshṭi sa
47. mōhāt sarvva dēva namaskṛitaṃ narō naraka gāmisyāt tasya saṃbhāsha-ṇādapi ॥ ē
48. manāgapi dēvēśaṃ prapannāch-chharaṇaṃ Śivaṃ tēpi ghōraṃ na pasyaṃti Yamasya vadanaṃ narāḥ
49. svasti śrī Svabhānu saṃvatsarada Vaiśākha suddha Paurṇami Ādityavāra Sōmagrahaṇadalli śrī Vīra-Nāra-
50. siṃha dēvanu śrī Varada Sidda Mallikārjuna dēvara śrī-kāryya naḍevaṃtāgi Dōrasamudrada Aṃgaḍi-
51. deṟeyoḷage prītiyiṃdaṃ ā-chaṃdrārkka-sthāyiyāgi koṭṭa gadyāṇaṃ hadi-naidu 15
52. yī dharmmakke anukūlar āgi baṃdavargella āyuṃ śrīyuṃ akku yī dharm-makke pratikūlarāgi
53. baṃdavargge ā ghōra naraka

Translation.

Salutation to Śambhu; Salutation to Kēśava and Śiva; Salutation to Siddha Mallikārjuna.

Thus arose the Poysaḷas, lords of Dvārāvati, having the tiger crest, in Śasapura. Among them was the king Vinayāditya. To him and Keḷeyabbe of pure conduct

was born Ereyaṅga, lord of the whole earth and a bee at the feet of the god Vishṇu. His wife was the excellent woman Ēchaladēvi, whose love to him (shining in her mind and eyes) was like the great depth of the ocean. To those two noble beings were born three sons Ballāḷa, Vishṇu-nṛipālaka and Udayāditya of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth, between the eastern and western oceans was the king Vishṇu, shining from his excellent qualities, lord of the damsel Lakshmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. To that Vishṇuvardhana and the famous Lakshmādēvi skilled in arts (bhavōdbhave) was born king Narasimha, possessed of fame extending over the whole earth. His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. (The succeeding two verses are in praise of Ballāḷa's wife Padmaladēvi and their son Narasimha. But as a number of letters are worn out and lost, the sense cannot be made out completely).

Be it well. While the illustrious mahāmaṇḍaḷēśvara, king of kings, rāja-paramēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of righteousness, king over the Male chiefs, punisher of the Malepas, unasissted hero, single warrior, terrible in battle, nissanka-pratāpa-sarvajña-chakravartti, Hoysaḷa Vīra-Nārasimhadēva was ruling the earth in peace and wisdom from his great capital Dōrasamudra :

On Monday the 11th lunar day of the bright half of Pushya in the year Vishu, 1143rd Śaka year, being Uttarāyaṇa Sankramaṇa day :

When at Kumāranahaḷḷi agrahāra, Bhaṭṭōpādhyāya (who was a) Paramamāhēśvara and a garland on the feet of the lord Śiva, installed the illustrious god Varada Siddha Mallikārjuna with great devotion and faith in order that prosperity might accrue to the king and the kingdom and that the village might prosper, Vīra-Nārasimha dēva granted with attachment and devotion, for the god's duty, for the perpetual lamp, for the daily food-offerings, for *chaitra* and *pavitra*, for the livelihood of the priests and the temple servants, for the repairs and renovations of that temple and for the yearly requirements of milk and firewood, 8 salages of wet-land in the central fields of Sahavāsihaḷḷi, free of all imposts, and one vṛitti at the same Kumāranahaḷḷi after purchasing it for the price current at the time. All the mahājanas of Kumāranahaḷḷi together granted one vṛitti free of all imposts together with revenue and tax. The mahāpasāyita, paramaviśvāsi and worshipper of the illustrious feet of the god Varada Siddha Mallikārjuna, the Lēkhaka (writer) Viśvanātha dēva after purchasing two vṛittis granted the same, for the performance of the god's duty. Gauriyakka, daughter of Mahēśvara Bhaṭṭayya, granted two vṛittis after purchasing the same, for the god's duty.

These letters on the stone proclaim to the world that he who will lovingly protect this charity will live long, be successful and prosperous and that sinful men who

destroy this charity will incur the evil fame of killing in Kurukshētra and Vāraṇāsi seven crores of ascetics, tawny cows and scholars in the Vēdas. He who confiscates the gifts of land made by himself or by others will be born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time. Rāmachandra asks this again and again of all future kings.

Let that Māhēśvarārya, a bee on the lotus feet of the god Mallinātha, whose chest and lotus-like face were wed by the goddess Śri having witnessed (*lit.* seen)ever and anon his oration (*lit.* stage of the face) and whose fame was like moonlight to the darkness spread in the ten directions by the thick smoke of his sacrifices, prosper. He who does even as much as speak with a hater of the liṅga that is worshipped by all the gods will be condemned to hell. Those persons who at any time seek protection under the feet of Śiva, will never see the terrible face of Yama.

Be it well. On Sunday the full moon day of the bright half of Vaiśākha in the year Svabhānu when there was the lunar eclipse, the illustrious Vīra-Nārasimha-dēva granted for the duty of the god Varada-Siddha-Mallikārjuna, fifteen gadyāṇas from the shop-tax at Dōrasamudra to last as long as the moon and sun endure. Let there be long life and wealth for all those who are in favour of this charity and terrible hell for those who are against this charity.

Note.

This record gives the usual genealogy of the Hoysaḷas up to Narasimha II. Vinayāditya, his wife Keḷeyabbarasi, their son Eṟeyanga, his wife Ēchaladēvi, their sons Ballāḷa, Vishṇu and Udayāditya; Vishṇuvardhana's wife Lakumādēvi, their son Narasimha, his son Ballāḷa, and his son Narasimha II are all highly praised in the inscription. The purpose of the inscription is then recorded: While Narasimha was ruling the Hoysaḷa kingdom from the capital city Dōrasamudra, one Bhaṭṭōpādhyāya constructed a Śiva temple at Kumāranahaḷḷi and installed the god Varadasiddha Māllikārjuna. For the god's service, king Narasimha granted some lands and a vritti. The Mahājanas, Viśvanātha dēva, and Gauriyakka, daughter of Bhaṭṭōpādhyāya, also granted some vṛittis to the god. The usual imprecatory verses and the praise of Māhēśvarārya come next. Two years later Narasimhadēva again granted 15 gadyāṇas from the income of the shop-tax, for the god, which is recorded at the end.

The date of the first grant, namely, Vishu sam. pushya śu.11 Sōmavāra, corresponds to Monday, 6th December 1221 A.D. if we take the solar reckoning into consideration. The second grant was on Sunday, Vaiśākha śu. Paurṇami in the year Śvabhānu, when there was a lunar eclipse. This date corresponds to Sunday, 16th April 1223 A.D. There was a lunar eclipse on this day according to Svami Kannu Pillai's Ephemeris.



20

At Kallahalli of the same Halebid hobli, on a stone standing in the old village site.

Size 4′×1′.

ಅದೇ ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿ ಹಳೇ ಊರಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′.

1. o ವಿರೋಧಿ ಸಂವತ್ಸರದ ಭಾ
2. o ದ್ರಪದ ಶು ೫ ಲೂ ಶ್ರೀಮ
3. o ತು ಚೆಂನಪಂಣನು ಕ್ರುಷ್ಣ
4. o ರಾಯರಿಗೆ ಪುಂಣ್ಯ ವಾ
5. o ಗಬೇಕೆಂದು ಪುಷ್ಪಗಿರಿ
6. o ಯ ನಿರಾಸಿಯ ಮಠದ
7. o ಲಿಂಗಂಣೊಡೆಯರಿ
8. o ಗೆ ದೇವಿಯ ಹಳಿಯ ಸೀ
9. o ಮೆಯ ಒಳಗಾದ ತಟ್ಟೆ
10. o ಯ ಹಳಿಯ ಒತ್ತಿನ
11. o ಕಲ್ಲಹಳಿನು ಕಲ್ಲ ಹಾ
12. o ಕಿ ಪುರಮಾಡಿ ಕೊಟ್ಟೆಉ
13. o ಯೀ ಪುರಕೆ ಅಳುಪಿ
14. o ದವರಿಗೆ ಪಂಚಮ
15. o ಹಾ ಪಾತಕ

Transliteration.

1. o Virōdhi saṃvatsarada Bhā-
2. o drapada śu 5 lū śrīma-
3. o tu Cheṃnapaṃṇanu Krushṇa-
4. o rāyarige puṃṇyavā-
5. o gabēkeṃdu Pushpagiri-
6. o ya Nirāsiya maṭhada
7. o Liṃgaṃṇoḍeyari-
8. o ge Dēviyahaḷiya sī-
9. o meya oḷagāda Taṭṭe-
10. o ya haḷiya ottina
11. o Kallahaḷinu kalla hā-
12. o ki pura mâḍi koṭṭeü
13. o yī purake aḷupi-
14. o davarige paṃcha-ma-
15. o hā pātaka

Translation.

On the 5th day of the bright half of Bhādrapada in the year Virōdhi, the illustrious Chennappaṇṇa, in order that merit might accrue to Kṛishṇarāya, granted

to Lingaṇṇoḍeya of Nirāsimatt at Pushpagiri, the village Kallahaḷi (situated) by the side of Taṭṭeyahaḷi in the province of Dēviyahaḷi as *pura* (village granted to the god), erecting a stone. Whosoever destroys this *pura* will incur the five great sins.

Note.

The record registers the grant of a village Kallahaḷi to Lingaṇṇoḍaya of Nirāsimatt by Chennappaṇṇa. The grant is said to have been made in order that merit might accrue to Kṛishṇarāya, evidently the Vijayanagar king. It is possible that the grant was made on the death of Kṛishṇadēvarāya in the year 1529 A.D. and the date Virōdhi saṁ. Bhādrapada śu. 5 corresponds to 9th August 1529 A.D. Chennappaṇṇa is not mentioned in any other inscription. He might have been an officer under Krishṇadēvarāya.

21

At Vaḍḍarahaḷḷi, of the same Haḷebīḍ hobli, on a stone set up in the Bairedēva temple.

Size 3′×1′.

ಅದೇ ಹೋಬಳಿ ವಡ್ಡರಹಳ್ಳಿಯಲ್ಲಿ ಬೈರೆದೇವರ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1.′

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಮನ್ಮ
4. ಹಾರಾಜಾಧಿರಾಜ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ
5. ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮಹಾರಾಯರ
6. ಊಳಿಗದ ಸಟೆಯಪ ನಾಯಕರ ಮಗ
7. ಎಲ್ಲಪನಾಯಕರೂ ತಂಮ ತಂದೆ ತಾಯಿ
8. ಗಳಿಗೆ ತಮಗೆ ಪುಂಣ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ
9. ಮಂನ್ಮಹಾದೇವೋತ್ತಮ ಪುಷ್ಪಗಿರಿಯ ಮ
10. ಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಏಕಾಂತದ ಅವಸ
11. ರಕೂ ಕೂಡಿ ಕೊಟ ಗ್ರಾಮ ಶಾಲಿವಾಹನ ಶಕವ
12. ರುಷ ೧೪೫೪ ನೆಯ ನಂದನ ಸಂವತ್ಸರದ
13. ಫಾಲ್ಗುಣ ಬ ೭ ಸೋಮವಾರದ [ಲು] ಪುರಮಾ
14. ಡಿ ಕಲ್ಲ ಹಾಕಿ ಕೊಟರು ಶ್ರೀ . . . .

Transliteration.

1. śrī namas-tuṁga śiraś-chuṁbi chaṁdra-châ-
2. mara-chāravē trailōkya-nagarāraṁbha
3. mūla-staṁbhāya Śambhavē śrīman ma-
4. hā rājādhirāja rāja rāja-paramēśvara

5. śrī vīrapratāpa Achyutarāya mahārâyara
6. ūḷigada Saṭeyapa nāyakara maga
7. Ellapanâyakarū tamma tamde tāyi-
8. gaḷige tamage puṃṇyavāgabēkeṃdu śrī-
9. maṃnmahā dēvōttama Pushpagiriya Ma-
10. llikārjuna dēvarige ēkāṃtada avasa-
11. rakū kūḍi koṭa grāma Śālivāhana śaka va-
12. rusha 1454 neya Naṃdana śaṃvatsarada
13. Phālguṇa ba 7 Sōmavārada [lu] pura mā-
14. ḍi kalla hāki koṭaru śrī . . . .

Translation.

Obeisance to Śiva. The village granted for the *ēkāntada avasara* of the god, the illustrious mahādēvōttama Mallikārjuna dēva of Pushpagiri, by Ellapanāyaka, son of Saṭeyapanāyaka, servant of the illustrious mahārājādhirāja rājaparamēśvara śrī vīrapratāpa Achyutarāya mahārāya, in order that merit might accrue to his parents and himself. On Monday, 7th of the dark half of phālguna in the year Nandana, being 1454th year of the Śālivāhana era, the village was granted as *pura*, erecting the stone.

Note.

This inscription stone was buried up to the liṅga which is carved on it in relief at the top. The stone was in a small hut-like shrine and was being worshipped by the villagers as the main god in the shrine. It was with great difficulty that the villagers were persuaded to allow the stone to be dug up and the inscription to be copied.

It registers the grant of a village, probably Vaḍḍarahaḷḷi, where the inscription was found, by Ellapa Nāyaka, son of Saṭeyapa Nāyaka, servant of Srī Vīrapratāpa Achyutarāya mahārāya, the Vijayanagar king, for services to the god Mallikārjuna of Pushpagiri. The object of the grant was to increase the merit of his parents and himself.

The date of the record, Ś 1454 Nandana sam. Phālguṇa ba. 7 Sōmavāra, is equivalent to Monday, 17th March 1533 A.D.

KADUR DISTRICT.

Kadur Taluk.

22

At Yagaṭi, Yagaṭi hobli, on a stone at the north-door of the Kallēśvara temple behind the tank. (Stone in front of Kaḍūr No. 20.)

Size 6′ × 2′.

ಯಗಟಿ ಹೋಬಳಿ ಯಗಟಿಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಉತ್ತರದ ಬಾಗಿಲನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಕಡೂರು ನಂ. 20 ರ ಮುಂದೆ ನೆಟ್ಟಿರುವುದು.)

ಪ್ರಮಾಣ 6′×2′.

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
2. ವಣ ಬ ೧೩ ಸ್ತಿರವಾರದಲು ಬ
3. ಯಿಪನಾಯಕರು ರಾಯ[ರ]
4. ಅಱಿಕೆಯಲ್ಲಿ ಯ[ಗ]
5. ಟಿಯ ಹತ್ತು ಸಾವಿರದ ಸೀಮೆವೊ[ಳ]
6. ಗೆ ಶೂದ್ರರ ಮದುವೆಯ ಸುಂಕ
7. ವನು ಬಿಡಿಸಿದ ಶಾಸನ ಯಿದ
8. ಕೆ ಆರು ಅಳುಪಿದರು ಅವರ ಹೆ
9. ಂಡಿರನು ಹತುಸಾವಿರ ಸೀಮೆಯ
10. ಹದಿನೆಂಟು ಜಾತಿಗೆ ಕೊಟ್ಟ
11. ವರು

Transliteration.

1. Sarvajitu saṃvatsarada Śrā-
2. vaṇa ba 13 Stiravāradalu Ba-
3. yipanāyakaru rāya[ra]
4. aṟikeyalli Ya[ga]
5. ṭiya hattu sāvirada sīmevo[ḷa]
6. ge Śūdrara maduveya suṃka-
7. vanu biḍisida śāsana yida-
8. ke āru aḷupidaru avara he-
9. ṃḍiranu hatu sāvira sīmeya
10. hadineṃṭu jātige koṭṭa-
11. varu

Note.

This inscription records the grant of exemption from the marriage tax to the Śūdras of Yagaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

The king is not named in the record. Only the word 'Rāya' is mentioned. An inscription at the same place (Kadūr 26) mentions Bayipa Nāyaka as a servant of the Vijayanagar king Krishṇadēvarāya. Hence the word 'Rāya' may refer to Krishṇadēvarāya, the Vijayanagar king.

The details of dating are: Sarvajitu saṁ. Śrāvaṇa ba. 13 Stiravāra, corresponding to Saturday, 24th August 1527 A.D., during the reign of Kṛishṇadēvarāya.

23

On a lingamudre stone in the land of Garji Maleyappa at Rāmapura of Yagaṭi hobli.

ಯಗಟಿ ಹೋಬಳಿ ರಾಮಪುರದಲ್ಲಿ ಗರ್ಜಿ ಮಲೆಯಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

1. ಗರಜಿ ಗವಟಿಯ ನಿ
2. ರಸಿಯ ಮ
3. ಠದ ಹೊಲ

Transliteration.

1. Garaji Gavaṭiya Ni-
2. rasiya ma-
3. ṭhada hola

Note.

This short inscription records that the land in which the stone is set up belongs to Nirāsi matt at Garaji-Gavaṭi. The matt appears to have belonged to the Vīraśaiva sect. The record is not dated. Paleographically it appears to belong to about the 17th or the 18th century A.D.

24

On the Garuḍagamba in front of the Ranganāthasvāmi temple at Saṇṇēnahaḷḷi of the same Yagaṭi hobli.

ಅದೇ ಯಗಟಿ ಹೋಬಳಿ ಸಣ್ಣೇನಹಳ್ಳಿಯಲ್ಲಿ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಾಲಯದ ಎದುರು ಗರುಡಗಂಬದಮೇಲೆ.

1. ಂಕ್ಷಯಸ
2. ಂವಚರ
3. ಂದಆಸ
4. ಂವಿಜಮನ
5. ಂದಲಿ ಗುರು ಅ
6. ಂದಪ ವಿರಪ
7. ಂತಂದೆಮಕಳು
8. ಂದೂಪಸ್ತ[ಂ]ಬ
9. ಂಪ್ರಾಜಾರೂಢ
10. ಂವಮಾಡಿದೊಳಗ
11. . . . .
12. . . . .

Note.

The record is thickly covered over with soot so that a few lines at the bottom could not be deciphered. The inscription records the grant of a dūpastamba (mistake

for dīpastambha, lamp pillar) by Ādapa and Virapa who were father and son, respectively. Regarding the date only the cyclic year Kshaya and the month Āsvīja are given. The characters appear to belong to about the 17th century A.D.

25

At Singaṭagere, Singaṭagere hobli, on a stone near the tank bund.

ಸಿಂಗಟಗೆರೆ ಹೋಬಳಿ, ಸಿಂಗಟಗೆರೆಯಲ್ಲಿ ಕೆರೆಕಟ್ಟೆಯಹತ್ತಿರ ರಥದ ಮನೆಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಂದುರ್ಮತಿ ಸಂವ
2. ಂತ್ಸರದ ಮಾಘ ಬ
3. ಂ೧೦ ಯಲು ಶಿವರಾತ್ರೆ
4. ಂಯ ಪರ್ವದಲು . . . ದ ದೇವ
5. ಂರ ನಂದಾದೀವಿಗೆಗೆ
6. ಂಬಿಟೆ . . . . ಕಯಿ ೧

Note.

This record on a rough stone is rudely engraved. It registers a grant of some land for a perpetual lamp of some god (probably the god Iśvara at Singaṭagere) on the day of the Śivarātre festival on the 10th lunar day of the dark half of Māgha in the year Durmmati. The record is not dated in any era. The characters appear to belong to about the 17th century A.D. and the date might correspond to Monday, 23rd January 1682 A.D.

26

On a stone near the Siddhēśvara temple at Dēvanūr, Sakrepaṭṇa hobli.
(M.A.R. 1925, No. 56 revised.)

ಸಕ್ರೆಪಟ್ಣ ಹೋಬಳಿ ದೇವನೂರಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಿಂತಿರುವ ಕಲ್ಲು.
(1925ನೇ ಇಸವಿ ಮೈಸೂರು ಆರ್ಕಿಯೋಲಾಜಿಕಲ್ ರಿಪೋರ್ಟಿನ 56ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.)

1. . . . .
2. . . . . . . ಶ್ರೀ ವೀರಪ್ರ . . . . . .
3. ಯರೂ ಪ್ರುಥ್ವೀರಾಜ್ಯಂಗೆ . . . .
4. ಜಯ್ಯನವರು . . . . ಕೊ . . . .
5. ವೊಳಗಣ ಕೆಲಸಿಗಳಿಗೆ ತೆರಿಗೆಯ
6. ಮಾನ್ಯವಾಗಿ . . . . ಬಿಟರಾಗಿಹಾರನಹಳಿ
7. ಯ ಸೀಮೆವೊಳಗಳ ದೇವನೂರು ಕೆ . . .
8. ನಾಯಿಂದರಿಗೆ ತೆರಿಗೆಯ ಸುಂಕವನು ಸರ್ವಮಾ
9. ನ್ಯವಾಗಿ ಬಿಟೆ . ಈ ಧರ್ಮವನಾವನೊಬನಾದರೂ ಅ
10. ಳುಪಿದವನು ಯಿದಕ್ಕೆ ತಪ್ಪಿದವನು
11. ವಾರಣಾಸಿಯಲಿ ತಂಮ ತಂದೆ ತಾಯ ಕೊಂ
12. ದ ಪಾತಕಕೆ ಹೋಹರು

Note.

This inscription published in M.A.R. 1925 as No. 56 is now thoroughly revised. It records a grant of freedom from the tax on barbers at Dēvanūr, which is said to have belonged to Hāranahaḷi sīme. The date of the record is lost, but the record appears to belong to the Vijayanagar period since such grants to barbers are often found during that period. The characters might belong to about the 16th century A.D.

27.

At the bechirak village Honneyanahaḷḷi of Sakrepaṭṇa hobli, on a stone of the tank sluice. (Broken into two pieces).

Size 4′×6″.

ಆದೇ ಸಕ್ರೆಪಟ್ಣಹೋಬಳಿ ಹೊನ್ನೆಯನಹಳ್ಳಿ ಹಾಳುಗ್ರಾಮದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲು. (ಎರಡು ತುಂಡಾಗಿದೆ).

ಪ್ರಮಾಣ 4′×6″.

ಎಡಗಡೆ ತುಂಡು—

1. ಶ್ರೀ ನನ್ನಿಮಾರ್ತ್ತಣ್ಡ ಪಟ್ಟಳಿಗೆಯ ಎ
2. ಱಯಂಗರಸನ ಮಗ ಚಿಣ್ಣಮ್ಮ
3. ರಸನ ಸೇನಬೋವ ಮಸಣ
4. ಯ್ಯ ಉತ್ತವಯ್ಯನ ಮಗ ಕೆ

ಬಲಗಡೆ ತುಂಡು—

5. ಱಯ ಕಟ್ಟಿಸಿ ಕಲ್ಲತೂಂಬ ನಿಕ್ಕಿ
6. ಸಿದ ದೇಗುಲಮನನುಕೂಲನಾಗಿ
7. ಗೆಯ್ಸಿದ ತೂಂಬ ಮಾಡಿದ ಹೊನ್ನೋಜ
8. ಕೆಱಗೆ ಬಿತ್ತುವಟ್ಟವ ಕೊಂಡವ ಕವಿಲೆಯ
9. ಬಾಣರಾಸಿಯ ಅೞಿದ ಮಂಗಳ.

Transliteration.

Left portion—

1. śrī Nannimārttaṇḍa Paṭṭaḷigeya E -
2. ṟeyaṃgarasana maga Chiṇṇamma -
3. rasana sēnabōva Masaṇa -
4. yya Uttavayyana maga ke -

Right portion—

5. ṟeya kaṭṭisi kalla tūṃban ikki -
6. sida dēgulaman anukūlanāgi
7. geysida tūṃba māḍida Honnōja
8. keṟege bittuvaṭṭava koṇḍava kavileya
9. Bāṇarāsiya aḻida maṃgaḷa

Translation.

Masaṇayya, son of Uttavayya and accountant (sēnabōva) of Chiṇṇammarasa, son of Nannimārttaṇḍa Paṭṭaḷige Eṟeyaṃgarasa, having constructed the tank.

caused the stone sluice to be erected and also the temple to be conveniently constructed. Honnōja made the sluice. He who takes away the *bittuvaṭṭa* of the tank is he who destroys tawny cows and Bāṇarāsi (Benares). Good fortune.

Note.

The record belongs to the reign of Chinnamarasa, son of Nannimārttaṇḍa Paṭṭaligo Eṛeyaṃgarasa, belonging to a branch of the later Kadamba chiefs. It records the construction of a tank, its sluice and a temple by Masaṇayya, son of Uttavayya, and accountant of the Chief. The tank and the temple are now in ruins.

For more information about this branch of the Kadambas and their genealogy, *see* M. A. R. 1939, pp. 149-152.

The record is not dated. As inscription No. 37 M.A.R. (1939) belongs to Ereyaṅga, son of Chinnamarasa of the present inscription and is dated in 1096 A. D., the present inscription may belong to about 1080 A. D.

28

At Kāmēnahaḷḷi of Sakrepaṭṇa hobli, on a stone built into the wall of the Banaśankari temple.

Size $1\frac{1}{2}' \times 1'$.

ಸಕ್ರೆಪಟ್ಣ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬನಶಂಕರಿ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1'$.

1. ಶ್ರೀಮತು ಲಕ್ಷ್ಮೀ
2. ನಾರಾಯಣ ದೇ
3. ವರ ಅಮೃತಪ
4. ಡಿಗೆ ಸಲು ಉಂ
5. ಬಳಿ ಕಾಮೆನಹಳಿ

Note.

This record registers the grant of the village Kāmēnahaḷḷi, where the inscription was found, for the *amṛitapaḍi* of the god Lakshmīnārāyaṇa, most probably at Dēvanūr. The record is not dated and may belong to about the 17th century A.D.

29

At the ruined village Jammāpura, Hirenallūr hobli, on a stone lying by the road side.

Size $6' \times 2\frac{1}{2}'$.

ಹಿರೆನಲ್ಲೂರು ಹೋಬಳಿ ಹಾಳು ಜಮ್ಮಾಪುರದ ಗ್ರಾಮದಲ್ಲಿ ರಸ್ತೆ ಮಗ್ಗುಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೇ॥ ಅಶಾ[ಗಜೇಂದ್ರ]ಚಂದ್ರ ದಿನೇಶಾಂಬರಪವನಭುಜವೃತ್ತಂಗ ಪ



3. ಯೋರಾಶಿಗಳುಕ್ಕಿನ ಜ[illegible]ಯು ಶ್ರೀನೀಲಕಂಠದೇವರ ಸಾಸನಂ ನೆಗಳ್ದುದು ಜ
4. ಯಸಂವಂಛರದೊಳು। ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ
5. ರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ[illegible]
6. ಭೂವಲ್ಲಭ ಹೆಮ್ಮಾಡಿರಾಯಂ ಸಪ್ತಾರ್ಧಲಕ್ಷಭೂಮಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂ ಗೆ
7. ಯ್ದು ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನಲು ಸುಖರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮ
8. ಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ
9. ದ್ಯುಮಣಿ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲಿ ಬನವಸೆ ಹಲಸಿಗೆ ಹುಲಿ
10. ಗೆ . . . ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ ವಿಷ್ಣುವರ್ದ್ಧ[ನ]ಹೊಯ್ಸ[ಳ]ದೇವರು ಗಂಗ
11. ವಾಡಿ ತೊಂಭತ್ತಱುಸಾಸಿರಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ದೋರಸ
12. ಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ॥
13. ವಚನ॥ ಅನ್ತಾತನಗ್ರತನೂಜಂ ನರಸಿಂಹಭೂಪಾಳಕಂ॥ ದೇವೋದೇವಗಿರೀಂದ್ರ ರುಂ[ದ್ರ]
14. ಸಿಖರ ಬ್ಯಾಕೀರ್ಣಕೀರ್ತ್ತಿರ್ಧ್ವಜಂ ದೇವಚಂಡಧರಪ್ರತಾಪಮಹಿಮಾವ[ಷ್ಟಂಭ]ಲಂಕೇಸ್ವರಂ ದೇವೋ
15. ಭವ್ಯವಿದಗ್ಧ ಮುಗ್ಧಸುದತೀಪ್ರಖ್ಯಾತ ಮೀನಧ್ವಜಂ ದೇವ ಸ್ರೀ ನರಸಿಂಹ ಭೂಪತಿರಸೌ ಜೀಯಾ
16. ಸ್ಥಿರಂ ಭೂತಳೇ॥ವ॥ ಅನ್ತಾತನಗ್ರತನೂಜಂ ಬಲ್ಲಾಳಭೂಪಾಳಕಂ॥ ಕಾಳೆಗದೊಳು ನಿಸಾತ
17. ಕರವಾಳಹತಕ್ಕೆ ಹತಪ್ರಭಮ್ಮರ್ಹೀಪಾಳಕರೋಡಿಪೊಕ್ಕು ಗಹನಾನ್ತರದೊಳು ಕ್ಷುಧೆಯೊ
18. ಳುವೆ ವಂನ್ಯಭೂಜಾಳದೊಳಿರ್ದ್ದ ಹಣ್ಗಳನೆ ಹಣ್ಣಿನಲಮ್ಮದೆ ಕಾಯಿಕಾಯಿ ಬ
19. ಲ್ಲಾಳ ನೃಪಾಳ ಯೆಂಬಿದನೆ ಪಂಬಲಿಸಿದುದು ವೈರಿಸಂಕುಳಂ॥ ಸ್ವಸ್ತಿಸಮ
20. ಸ್ತಭುವನಾಶ್ರಯ ಸ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಸ್ವರ ಪ
21. ರಮ ಭಟ್ಟಾರಕಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ ಮಲೆರಾಜ
22. ರಾಜ ಮಲಪರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡಸೂರನೇಕಾಂಗವೀರ ನಿಸ್ಸಂಕಮಲ್ಲ ಸ್ರೀಮತು
23. ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣ ವೀರಬಲ್ಲಾಳದೇವರು ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬ
24. ನವಸೆ ಹಾನುಂಗಲ್ಲುಚ್ಚಂಗಿ ಹಲಸಿಗೆ ಹುಲಿಗೆಱೆ ಬೆಳುವಲನಾಡ ಯೆರಡಱುನೂ
25. ಱಱ ರಾಜಧಾನಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಲೊಕ್ಕುಗುಂಡಿ ನೆಲೆ
26. ವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ॥ ತತುಪದಪದ್ಮೋ
27. ಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಸಾಮಂತಾಧಿಪತಿ ಮಹಾಸಾಮಂತ ಘಸಣಿ
28. ನಿಗ್ಗುಗ್ಗಂದದ ಚಟ್ಟಯ ನಾಯಕರ ಪ್ರತಾಪಮೆಂತೆಂದಡೆ ॥ ಸ್ರೀಯುಂ ಸ್ರೀಗೌರಿಯುಂ
29. ಪೇರುರದೊಳೆಡದೊಳೊಪ್ಪಿರ್ದ್ದವರ್ವ್ವಿಸ್ವಲೋಕಜ್ಯಾಯಂ ಮಾಲಾಸ್ತಿಮಾಲಾಧರ ರಮಿತ್ರ
30. ಪಯೋರಾಸಿ ಕೈಳಾಸನಿತ್ಯಃ ಶ್ರೇಯೋದ್ವೃದ್ವಿರ್ತ್ರಿಯಕ್ಷ ನೆಗಳ್ದ ಹರಿಹರ ಕೂರ್ತ್ತು ಸಾಮಂ
31. ತ ಚಟ್ಟಂಗಾಯುಂ ಪರಂಗಡಂ ಪೋಲಿಪೊಡೆ ಪೆಂಪಿಂ ಬಿಣ್ಪಿಂ ಗುಣ್ಪಿನಿಂದಾರುಂ ಪೋಲಿಪ
32. ರೇ ಪೋಲರನ್ಯ ಪೃತನಾ ಸಂಘಟ್ಟನಂ ಚಟ್ಟನಂ ॥ ಬಂದೆರದಂಗೆ ಕೊಟ್ಟು ಸಲೆವೈರಿಗೆ ಬೆಂಗುಡನೆ
33. ಂದು ವೆಂಬಿದಾವಂದವೋ ತನ್ನೊಳಿಲ್ಲ ಭಯವಾಭಯಮಂ ಪಗೆಗೀವನುಂತೆ ಚಿತ್ರಂ
34. ದಲೆನುತುಮತ್ತಂ ಪೊಗಳ್ಗುಂ ವಸುಧಾತಳವಕ್ಕಱಿಂದೆ ನಿಗ್ಗುಗ್ಗಂದದ ಚಟ್ಟನಂ ರಿಪುಘರಟ್ಟ
35. ನನಿಂದುಲಲಾಟ ಪಟ್ಟನಂ ॥ ಪ್ರಕಟಂ ದೋರ್ಬ್ಬಳದುರ್ವ್ವಿನಿಂ ಸುಭಟನಾ ಸಾಮಂತ ಮಲ್ಲಂ ರ
36. ಣಾನುಕ ದೊನೊಲು (?) ಕಿದಿರಾಗಿ ತಾಗಿದರಿ ಸೇನಾಚಕ್ರಮಂ ಸೀಬೆಪೊಯ್ಯೆ ಕಬಂಧಂ ಕುಣಿದಾಡೆ
37. ವೀರರ ಸಿರಂ ಜೀರೇಳೆ ಮಾರಾಂತ ರಾಉತನಂ ಕೊಂದೆರಡಾನೆಯಂ ಪಿಡಿದನಾ ಚಂಗಾಳುವನು ಗ್ರಾಜಿಯೊಳು ॥
38. ಅನ್ತವರ ಕುಳಾನ್ವಯವೆನ್ತೆಂದಡೆ ॥ ಮಿಂಡರ ಜಕಗೌಡ ಆತನ ತಮ್ಮ ಆದಿಗೌಡ ಅವರ ಸುಪುತ್ರರ
39. ಪ್ಪ ಬಂಮಗೌಡ ಆತನ ತಂಮ ಸೆಟ್ಟಿಗೌಡ ಹರಿಯಮ ಕಲ್ಲಗೌಡ ಸೋಮಗೌಡ ಆಧಿಗೌಡ ಮಗ ಚಿ
40. ಕ ಹರಿಯಮಗೌಡ ಅನ್ತಾತನ ತಮ್ಮ ನೀಲಕಂಠ ॥ ಯಿನ್ತಿನಿಬರು ಯಿದು ಸ್ರೀ ನೀಲಕಂಠ ದೇವರಿಗೆ ನಿತ್ಯಪೂ
41. ಜೆಗಂ ನಿವೇದ್ಯಕ್ಕಂ ಚೈತ್ರಕಂ ಪೈತ್ರಕಂ ತಪೋಧನರ ಆಹಾರದಾನಕ್ಕಂ ದೇವರ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟ ಧರ್ಮ್ಮ

42. ಎಂತೆಂದಡೆ ॥ ಕೊಂಗಿಯ ಕೆಱೆಯ ಕೆಳಗೆ ಗೌಡುಗದೆಯ ನೆರೆಯಲು ಸಲಗೆ ೧ ಗೌಡುಗೆಱೆಯ
43. ಕೆಳಗೆ ಮೊದಲೇರಿಯಲು ಗದೆ ಸಲಗೆ ೧ ದೇವರ ಮುಂದಣ ಮಣಲಕೆಯಿ ಮತ್ತರೊಂದು ೧ ಹಳೆಯ
44. ಹಾಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಊರಹಡುವಣ ಹರಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಕಾನಿಯ ಬ
45. ಳಿಯ ಎರೆಯ ಕೆಯಲು ಕಂಬ ಅಱುನೂಱು ೬೦೦ ಕೊಡವೀಸ ಸುಂಕಮಾನ್ಯ ॥ ಅನ್ತಾತಪೋ
46. ಧನರ ಗುರುಕುಳಾನ್ವಯವೆಂತೆಂದಡೆ ॥ . . . . . ಗುಣನಿಧಿ ನೀತಿವಿದ . . . .
47. . . . . ಕ್ಷೇತ್ರಮುಖತಿಲಕ ನಿಂತೀಧಾತ್ರಿಯೊಳು ನೆಗಳ್ದ ಬ್ರಮ್ಮೇಸ್ವರ ಪಂ
48. ಡಿತರ ತಂಮ ಹಂಪಜೀಯರ ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ್ಮ ಅ
49. ವರ ಸುಪುತ್ರರಪ್ಪ ಸೋವರಾಸಿಪಂಡಿತರು ಆತನ ತಂಮ ದೇವೇಂದ್ರ ಪಂಡಿತರು ಇಂತೀ ಧರ್ಮ್ಮ
50. ಮಂ ಪ್ರತಿಪಾಳಿಸಿದರ್ಗ್ಗೆ ಗಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾವಿರ ಕವಿಲೆಯಂ
51. ಸಹಸ್ರ ತಪೋಧನರ ಬ್ರಾಮ್ಮಣರ್ಗ್ಗೆ ಪುಣ್ಯದಿನದಲು ಯಥಾವಿಧಿಯಿಂ ದಾನಂ ಮಾಡಿದ ಫ
52. ಲ ಮಂತದಕ್ಕನ್ಯಾಯಮಂ ಚಿಂತಿಸಿದಂಗಂ ಮಾಡಿದಂಗಂ ಕುರುಕ್ಷೇತ್ರದಲು ತಪೋಧನರ ಬ್ರಾ
53. ಹ್ಮಣರ ಕವಿಲೆಯಂ ಕೊಂದ ಪಾಪ ತಪ್ಪದು ॥ ಯಿನ್ತೀ ಧರ್ಮ್ಮವನು ಕೆಡಿಸಿದವನು ಪಂಚ
54. ಮಹಾಪಾತಕನಕ್ಕು ॥

Transliteration.

1. namas-tuṃga śiras-tumbi chaṃdra-chāmara-chāravē trai-ḷōkya-nagarā-rambha mūla-
2. staṃbhāya Śaṃbhavē ‖ āśā-[gajēṃdra]-chaṃdra dinēśāṃbara pavana bhuja-vuttuṃga pa-
3. yōrāsigaḷ uḷḷina Jaṃnihaḷiya śrī Nīlakaṃṭha dēvara sāsanaṃ negaḷdudu Ja-
4. ya saṃvaṃchharadoḷu । svasti samasṭa bhuvanāśrayaṃ śrī pṛithvī-valla-bhaṃ mahā-
5. rājādhirāja paramēśvaraṃ parama bhaṭṭārakaṃ Śatyāśraya-kuḷa-tiḷakaṃ Chāḷukyābharaṇaṃ śrīmatu
6. Bhūvailabha Hemmāḍirāyaṃ saptārdha lakkha bhūmiyaṃ dusṭa-nigraha śishṭa-pratipāḷanaṃ ge-
7. ydu Kalyāṇada nelevīḍinalu sukha-rājyaṃ geyyuttaṃ ire ‖ svasti samadhi-gata paṃcha ma-
8. hā-śabda mahāmaṃḍaḷēśvaraṃ Dvārāvatī puravarādhīśvaraṃ Yādava kuḷāṃbara
9. dyumaṇi śrīmat-Tribhuvanamalla Taḷakāḍu-Koṃgu-Naṃgali Banavase Halasige Huli-
10. ge . . . goṃḍa bhujabaḷa-Vīragaṃga Vishṇuvarddha[na] Hoysa[ḷa] dēvaru Gaṃga
11. vāḍi toṃbhattaṟu sāsiramaṃ dushṭa-nigraha śishṭapratipāḷanaṃ geydu Dōrasa-
12. mudrada neleviḍinalu sukha-saṃkathā-vinōdadi rājyaṃ geyuttire ‖
13. vachana ‖ antātanagra-tanūjaṃ Narasiṃha bhūpāḷakaṃ ‖ dēvō-dēva-girīṃdra ruṃ[dra]

14. sikhara-byākīrṇa kīrtti-dhvajaṃ dēva chaṃḍadhara-pratāpa mahimāva-[shṭaṃbha] Laṃkēśvaraṃ dēvō-
15. bhavya-vidagdha-mugdha-sudatī-prakhyāta Mīnadhvajaṃ dēva srī Nara-siṃha bhūpatir asau jīyā-
16. sthiraṃ bhūtaḷē‖ va‖ antātanagra-tanūjaṃ Ballāḷa bhūpâḷakaṃ‖kāḷegadoḷu nisāta
17. karavāḷa hatakke hataprabhar-mmahīpāḷakar ōḍi pokku gahanāntaradoḷu kshudheyo-
18. ḷuve vaṃnya-bhūjāḷādoḷ irdda haṇgaḷane haṇnenal ammade kāyi kāyi Ba-
19. llāḷa nṛipāḷa yeṃbidane paṃbalisidudu vairi-saṃkuḷaṃ ‖ svasti sama-
20. sta bhuvanāśraya srī prithvī-vallabhaṃ mahārājādhirājaṃ paramēsvara pa-
21. rama bhaṭṭārakaṃ Yādava-kuḷāṃbara-dyumaṇi saṃyakta-chūḍāmaṇi Male-rāja-
22. rāja malaparoḷu gaṃḍa kadana-prachaṃḍa sūran ēkāṃga-vīra nissaṃka malla srīmatu
23. pratāpa-chakravartti Hoysaṇa Vīraballāḷa dēvaru Gaṃgavāḍi Noṇaṃbavāḍi Ba-
24. navase Hānuṃgall-Uchchaṃgi Halasige Huligeṟe Beḷuvalanāḍa yeradaṟu nū-
25. ṟaṟa rājadhāniyaṃ dushṭa-nigraha śishṭa-pratipāḷanaṃ geydu Lokkuguṃḍi nele-
26. vīḍinoḷu sukha saṃkathā-vinōdadiṃ rājyaṃ geyuttire ‖ tatu pada padmō-
27. pajīvi ‖ svasti śrīmanu mahāsāmaṃtādhipati mahā sāmaṃtaghasaṇi
28. Nirgguṃdada Chaṭṭaya nāyakara pratāpam eṃteṃdaḍe‖ Srīyuṃ srī Gauri-yuṃ
29. pēruradoḷ eḍadoḷ oppirddavar visva-lōka-jyāyaṃ mālāstimālā-dharar amitra-
30. payōrāsi Kaiḷāsa-nityaḥ śrēyōdvar dvi-triy·aksha negaḷda Harihara kūrttu sāmaṃ-
31. ta Chaṭṭaṃg-āyuṃ paraṃ gaḍaṃ pōlipoḍe peṃpiṃ biṇpiṃ guṇpiniṃd-āruṃ pōlipa-
32. rē pōlar anya-pṛitanā-saṃghaṭṭanaṃ Chaṭṭanaṃ ‖ baṃd-eradaṃge koṭṭu sale vairige beṃguḍan e-
33. ṃduv-eṃbidāvaṃdamō tannoḷ illa bhayav-ā bhayamaṃ pagegīvan uṃte chitraṃ
34. dal enutu mattaṃ pogaḷguṃ vasudhātaḷav-akkaṟiṃde Nirgguṃdada Chaṭṭanaṃ ripu-gharaṭṭa-
35. nan iṃdu-lalāṭa-paṭṭanaṃ ‖ prakaṭam dōrbbaḷad-urvvinim subhaṭan ā sāmaṃta-mallaṃ ra-

36. ṇānukadonolu (?) kidirāgi tāgid-ari-sēnā-chakramaṃ sīḻe poyye kabaṃdhaṃ kuṇidāḍe

37. vīrara siraṃ jīrēḷe mārāṃta rāütanaṃ koṃd-eraḍāneyaṃ piḍidan ā Chaṃ-gāḷuvan-ugrājiyoḻu ||

38. antavara kuḷānvayav-eṃteṃdaḍe || Miṃḍara Jakagauḍa ātana tamma Ādigauḍa avara suputrara-

39. ppa Baṃmagauḍa ātana taṃma Seṭṭigauḍa Hariyama Kallagauḍa Sōma-gauḍa Ādhigauḍa maga Chi-

40. ka Hariyamagauḍa antātana taṃma Nīlakaṃṭha || yint-inibaru yidu srī Nīlakaṃṭha dēvarige nitya pū-

41. jegaṃ nivēdyakkaṃ chaitrakaṃ paitrakaṃ tapōdhanara āhāra-dānakkaṃ dēvara naṃdādīvigegaṃ biṭṭa dharmma

42. eṃteṃdaḍe || Koṃgiya keṟeya keḷage Gauḍu gadeya nereyalu salage 1 Gauḍugeṟeya

43. keḷage modalēṟiyalu gade salage 1 dēvara muṃdaṇa maṇala keyi mattar oṃdu 1 haḷeya

44. hāḻakeyalu mattar oṃdu 1 ūra haḍuvaṇa haraḷa keyalu mattar oṃdu 1 Kāniya ba-

45. ḷiya ereya keyalu kaṃba aṟunūṟu 600 koḍavīsa suṃka mānya || antā tapō-

46. dhanara guru kuḷānvayav-eṃteṃdaḍe || . . . . guṇa-nidhi nīti-vidam . . . . .

47. . . . . kshētramukha tiḻakan iṃtī dhātriyoḻu negaḻda Braṃmē-svara paṃ-

48. ḍitara taṃma Haṃpajīyara kālaṃ toḻadu dhārāpūrvakaṃ māḍi biṭṭa dharmma a-

49. vara suputrarappa Sōvarāsi paṃḍitaru ātana taṃma Dēvēṃdra Paṃḍitaru iṃtī dharmma-

50. maṃ pratipāḷisidargge Gaṃge Vāraṇāsi Kurukshētradoḷu tapōdhanara Brā-

51. hmaṇara kavileyaṃ koṃda pāpa tappadu || yintī dharmmavanu keḍisida-vanu paṃcha

52. mahāpātakan akku ||

Translation.

Lines 1-4.

[Praise of Sambhu] In the year Jaya, the charter of the god Nīlakaṇṭha became well-known (to endure) as long as the cordinal elephants, moon, sun, sky, air and ocean endure.

Lines 4-7.

Be it well. While the illustrious Bhūvallabha Hemmāḍirāya, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājādhi-rāja rāja-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya,

jewel of the Chālukyas. was ruling the seven and a half lakh country of the- earth, punishing the wicked and protecting the good (people), in the capital city of Kalyāṇa, in happiness :

Lines 7-12.

Be it well. While the illustrious Bhujabaḷa Vīragaṅga Vishṇuvardhana Hoysaḷa dēva, obtainer of the five great bands, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, a sun in the firmament of the Yādava race, the illustrious Tribhuvana-malla, conqueror of Talakāḍu, Koṅgu, Nangali, Banavase, Halasige and Huligere, was ruling Gangavāḍi 96000 punishing the wicked and protecting the good, in the capital city of Dōrasamudra, in peace, wisdom and happiness :

Lines 12-16.

Prose : Thus his eldest son Narasiṁha bhūpālaka : May the king Narasimha, whose banner of fame has spread over the highest peak of Dēvagirīndra (Mount Mēru), a Lankēśvara (Rāvaṇa) in fiery prowess, a famous Mīnadhvaja (god of love) to the beautiful, proud and simple women, live for ever in the world.

Lines 16-26.

Prose : Thus his eldest son Ballāḷabhūpāḷaka : Bereft of vigour by the stroke of the sharp sword (of the king) in battle, the group of enemies ran away into the deep forest and though their hunger increased, they could not call the fruits of the forest trees as (riped) fruits craving as they were "Oh ! king Ballāḷa protect, protect" (kāyi kāyi—otherwise unriped fruit).

Be it well. While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, king of kings, supreme lord, supreme master, a sun in the firmament the Yādava race, crest jewel of righteousness, king over Male chiefs, punisher of the Malepas, terrible in battle, warrior, sole hero, nissanka malla, pratāpa-chakravartti Hoysaṇa Vīraballāḷa dēva was ruling in peace, wisdom and happiness, Gangavāḍi, Noṇaṃbavāḍi, Hānungal, Uchchangi, Halasige, Huligere and the capital of Beḷuvala nāḍ 200, in the capital city of Lokkuguṇḍi, punishing the wicked and protecting the good.

Lines 23-27.

The dweller at his lotus feet : Be it well. The prowess of the illustrious great master of feudatories, the grinder of great feudatories Chaṭṭaya nāyaka of Nirggunda thus : Let the famous Hari and Hara who have the dames Śrī and Śrī-Gauri on the broad chest and by the left (respectively), elders to the whole universe, who have worn garland (of flowers) and garland of bones, who for ever dwell in the milky ocean and the mount Kailāsa and who have two and three eyes, [grant] to Sāmanta Chaṭṭa life [wealth and success for ever]. When compared, can any one resemble Chaṭṭa, crusher of hostile kings, in grandeur, dignity and solemnity ? No, they cannot

resemble. Having given gifts to those who beg, never gives (shows) his back to the enemies—what suitability is this? He himself has no fear but he gives that fear to his enemies—is it not wonderful? Thus the world praise with affection Chaṭṭa of Nirggunda, a grindstone to the enemies and a wearer of the crescent moon on the fore-head (? indu lalāta paṭṭa). When Sāmantamalla, great warrior, by the increase of the strength in arms, struck to split the circle of the hostile army which attacked him in the battle field, the headless bodies danced and the heads of warriors screamed; in the fierce battle with Changāḷuva he killed the horseman who attacked him and captured two elephants.

Lines 37-45—

Thus his genealogy. Miṇḍara Jakagauḍa, his brother Âdigauḍa, his son Baṃmagauḍa, his brother Seṭṭigauḍa, Hariyama, Kallagauḍa, Sōmagauda, Ādhigauḍa, son Chika Hariyamagauḍa, his brother Nīlakaṇṭha.

In the presence of all these, the grant was made for the daily worship, food offerings, chaitra and pavitra, distribution of food to the ascetics and for the perpetual lamp of the god Śrī Nīlakaṇṭha dēva thus: one salage by the side of the gauḍugade (the wet-land belonging to the village headman) below the tank Koṅgiyakere; one salage of wet-land near the first tank bund below the tank Gauḍugeṟe; one mattar in the *maṇala keyi* (sandy fields) in front of the god; one mattar in the *haḷeya hāḷa keyi* (old waste land); one mattar in the *haraḷa keyi* to the west of the village; 600 kambas in the *ereya keyi* (black cotton soil fields) near the forest (? *kāniya*) free of taxes.

Lines 45-54—

Thus the genealogy of the ascetic's gurukula: Charity granted by pouring of water after washing the feet of Hampajīya, brother of Brahmēśvara Paṇḍita famous in the world as . . . . . store of good qualities, versed in morality, ... and an ornament to the holy place (kshētra mukha tiḷakam); his son Sōvarāsi Paṇḍita, his brother Dēvēndra paṇḍita.

Thus, whosoever protects this charity will get the merit of granting thousand tawny cows to a thousand ascetics and Brahmans on an auspicious day according to precept at Ganga (river), Vāraṇāsi and Kurukshētra. For those who think or do injustice, the sin of killing ascetics, Brahmans and tawny cows in Kurukshētra is certain. Whosoever destroys this charity is guilty of the five great sins.

Note.

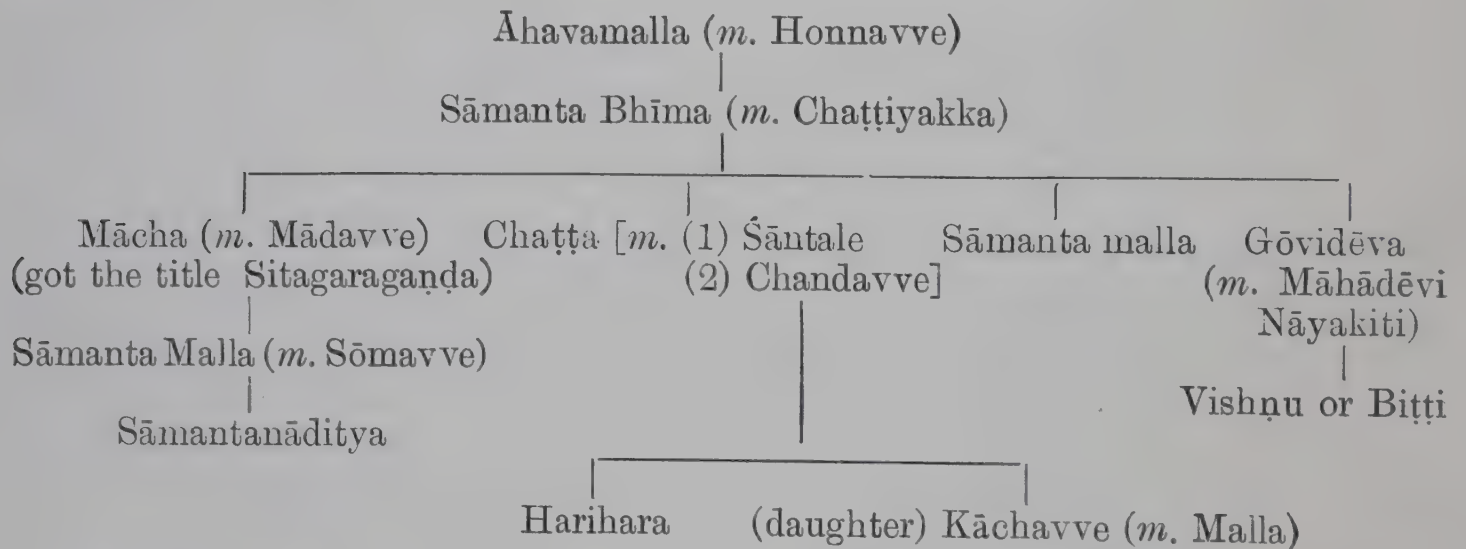
This record registers the grant of some lands free of taxes for the god's daily worship, for chaitra and pavitra, for free distribution of food to the ascetics and for the perpetual lamp of the god Nīlakaṇṭha at Jannihaḷi. The donors are Miṇḍara Jakagauḍa, his brother Ādigauḍa, their son Bammagauḍa, his brother Seṭṭigauḍa, Hariyama, Kallagauḍa Sōmagauḍa, Ādhigauḍa, his son Chikahariyamagauḍa and his brother Nīlakanṭha, who all belong to the family of Chaṭṭa of Nirgunda.

At the beginning, the record mentions Bhūvallabha Permmāḍi, the Chālukya ruler as the overlord. Bhūvallabha Permmāḍi or Bhūlōkamalla Permmānaḍi is the same as Sōmēśvara III who reigned between 1126 and 1139 A.D. The record does not belong to his reign. But as the predecessors of Chaṭṭa, ruler of Nirgunda, were first serving under Bhūlōkamalla before they became subordinate to the Hoysaḷas, we find in all the inscriptions of that family reference to their previous master Bhūlōkamalla. The record belongs to the reign of Ballāla II and the line of kings from Vishṇuvardhana is detailed as usual with descriptions in each case.

Ballāḷa is referred to as ruling at Lokkuguṇḍi at the time of this grant. Lokkuguṇḍi is the present Lakkundi in the Dharwar District. After Ballāḷa conquered the northern territories he stayed at Lokkuguṇḍi and ruled the kingdom from that place for some time.

We are then introduced to Chaṭṭa Nāyaka of Nirgunda, a subordinate of Ballāḷa II. This Chaṭṭa and his family are referred to in a number of inscriptions. (E. C. V Ak. 55; VI Kd 30, 35, 37, 38; XII Ck, 11, 13, 14, 20, 35, 40: M.A.R. 1910, para 76; 1918, para 94, etc). Chaṭṭa was the subordinate of Vishṇuvardhana also. He and his brothers appear to have been very powerful during the reign of Vishṇuvardhana. In E. C. XII Ck. 35, Chaṭṭa is said to have defeated the Pāṇḍya king in the battle at Emmeganūr, captured his elephants and presented them to his lord Vishṇuvardhana.

The following is the table of Chaṭṭa's family according to the information we now possess :—



Kd 36 and 37 mention Kariyabamma also before Āhavamalla. This Kariyabamma is said to have got the titles Gaṇḍataḷaprahāri and Doḍḍankambaḍiva from the Chālukya emperor Āhavamalla. This Kariyabamma gave the name of his master Áhavamalla to his son. This Áhavamalla's son was Sāmanta Bhīma who had four children. These, who were the subordinates of the Chāḷukyas, afterwards became the subordinates of Vishṇuvarddhana. Vishnuvarddhana gave the title of

Sitagaraganda to Māchā, the eldest of the four brothers. Sāmanta Malla was the son of Māchā. He defeated Chengāḷva in fierce battle, captured two elephants and the royal umbrella and presented them to his king. Biṭṭi or Vishṇu, son of Gōvidēva, the last among the brothers, is said to have conquered Nīlagiri.

The record is dated in the cyclic year Jaya. This Jaya occurs only once during the reign of Ballāḷa II, that is, on 1174-75 A.D. and this might be taken as the date of the record. If so the record belongs to his early days. The titles applied to him also suggest accordingly. He is given the titles of śrī prithvīvallabham mahārājādhirājam paramēśvara parama bhaṭṭāraka, etc. But he is not given the titles of Śānivārasiddhi and giridurga-malla which are applied to him in all his later records. Sāmanta Chatta, Malla and Gōvidēva appear to have served under Vishṇuvarddhana, Narasimha I and Ballāḷa II. The mention of Lokkigoṇḍi as the capital of Ballāḷa II, in the present record, as early as 1174-75 A.D. shows that Ballāḷa II started his northern expedition as soon as he became the ruler.

The present record is found lying in the ruined village-site of Jammāpura which is called as Jannihaḷi in the record. The village is about 12 miles from Nirggunda which was the capital of Chaṭṭa. Chaṭṭa's wife and son-in-law are said to have erected the Chaṭṭēśvara temple in the memory of Chaṭṭa at Vokkalagere which is four miles from Jammāpura. Chaṭṭa and his brothers were ruling Nirgunda nāḍ which forms the present Kaḍūr, Hoḷalkere and Chikkanāyakanahaḷḷi taluks.

The grant was made after washing the feet of Hampajīya, brother of Brahmēśvara Paṇḍita. Hampajīya had two sons named respectively Sōvarāsi Paṇḍita and Dēvēndra. These belonged to the Kāḷāmukha sect and they were the priests of the Nīlakaṇṭha temple.

SHIMOGA DISTRICT.

NAGAR TALUK.

30

At Nagar, Nagar hobli, on a stone set up in the enclosure of Mr. Srinivasa Rao's rice mills.

Size 4′ × 3′.

ನಗರದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ರೈಸ್‌ಮಿಲ್ಲಿನ ಆವರಣದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 4′×3″.

1. . . . . ಯ ಕಲುಗ
2. . . . . ತಿದ ಭೂಮಿ
3. . . . . ಸಾಸನವ ಬ

4. ಶ್ರೀ ಅಗಾಂಬ್ಯ ಪಿ

5. ಪಾರ್ವತಿಬಾಗಿ

6. ಶ್ರೀಗೃ ಸಾವುಂತರಾ

7. ಗಳು ಚಂದ್ರಾದಿತ್ಯರು ಕ

8. ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮಣಸೇನ ಬೋವನ

9. ಬರಹ ಸ್ವ ನಂ। ಪರದತ್ತಾಪಹಾರೇಣ। ಸ್ವದತ್ತ ನಿಷ್ಪಲ

10. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಯೇ

11. ದುಸ್ಸ್ವಗ್ಗಕೆ ಅದನಾರೊಬ್ಬ ಅಳುಪಿದರೆ ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷ ಪ್ರೇಡೆಯರು ಭಕ್ತರಿಗೆ ಕೊಂದ

12. ನಂಮ ತಂದೆ ತಾಯಿ ಗುರುಧೈವವನು ವಾರಣಾಸಿಯಲಿ ಕೊಂದಾ ಪಾಪಕೆ ಹೋಹರು ಶ್ರೀ ಶ್ರೀ ಸದಾಶಿವರಾಯ

13. ರೂ ಹಂಪೆಯ ಹಸ್ತಿನಾವತಿಯೆಂಬ ವಿದ್ಯಾನಗರಿಯಲೂ ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾ

14. ಲಕರಾಗಿ ಸಕಳ ವರ್ಣ ಧಂರ್ಮಂಗಳಿಂ ರಾಜ್ಯಂಗೆಯಿಲುತ್ತಿಹ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದಾ ಅರಗದ ವೇಂಠೆಯಕ್ಕೆ ಸ

15. ಲುವ ಯಿಪ್ಪತ್ತೊಂಬತ್ತು ಕಂಪಣದೊಳಗಾದ ರಾಜ್ಯವನು ಮಾಗಣಿಯಾಗಿ ಸದಾಶಿವರಾಯ ನಾಯಕರೂ ಆಳುವ

16. ಕಾಲದಲೂ ಅವರ ಸಂನ್ನಿಧಿಯಿದು ಸಕಲಗುಣ ಸಂಪನ್ನರುಮಪ್ಪ ಬಂಕಿಯರಸರೂ ಹೊಂನೆಯಕಂಬಳಿ

17. ಹೆಡೆಯರಾದ ಶಂಬರದೇವಿ ಅಂಮನವರೂ ಘಟದಮೇಲಣ ಮುಂಗಿನಾಡ ಬಿದಿರೂರು ಕಬ್ಬುನಾಡು ಮುಂತಾ

18. ದ ಸೀಮೆಗಳನೂ ಸದಂರ್ಮದಿಂ ಪಾಲಿಸಿ ನಡೆಸಿಕೊಂಬ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದ ಅರಗದ ವೇಂಠೆಯಕ್ಕೆ

19. ಸಲುವ ಯಿಪ್ಪತ್ತೊಂಬತ್ತು ಕಂಪಣದೊಳಗಣ ಕಬ್ಬುನಾಡ ಪಡುವ ಬಾಗೆಯಲೂ ಹರಿಗಾರ। ಕುಳಗೆ ಬಳಿಯ ಬೆಟ

20. ಗೌಡನು ಜಾಳಗೆಕಂತ್ರೆಯ ಕಲ್ಯಾಣದ ಪ್ರೇಡೆಯರು ದೇವರ ಬಿದುರೂರಲ್ಲಿ ಯಿದ ನಿರಾಸಿಯಮಠಕೆ ಕೊಟ್ಟ ದ

21. ರ್ಮ ಸಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಮೂಲಸಲಿಕೆಯ ಕುಳಕ್ಕೆ ಸಲುವ ಹರಿಗಾರುಗ್ರಾ

22. ಮದೊಳಗೆ ನೆತ್ತರುಗೊಡಗೆಯ ಅರಳಿಯ ಮೊರಡಿನ ಭೂಮಿಯ ಪ್ರೇಂದು ವರಹ ಸಿದಾಯವನೂ ತಿರು

23. ಮಲೆ ಪರ್ವತಕ್ಕೆ ಹಿರಿಯ ಮಾಂನ್ಯರುಗಳಿಗೆ ದಂರ್ಮಕ್ಕೆ ನಡಸಿಬರುತ್ತುಂಬಿದ ನೆತ್ತರುಗೊಡಗೆಯ ಅರುಳಿ ಮೊ

24. ರಡಿನ ಪ್ರೇಂದುವರಹ ಸಿದಾಯದ ಭೂಮಿಯನು ನಾವು ಕಲ್ಯಾಣದೇವರ ಬಿದಿರೂರ ನಿರಾಸಿಯಮಠಕೆ ಸಹಿ

25. ರಣ್ಯೋದಕ್ಕ ದಾನ ದಾರಾಪೂರ್ವ್ವಕವಾಗಿ ಧಾರೆಯನೆಱದೂ ಲ್ಲಿಂಗ ಮುದ್ರೆ ಕಲ ನೆಟ್ಟು ಕೊಟ್ಟೆನಾಗಿ ಆ ಭೂಮಿಯ ಚ

26. ತುಸ್ಸೀಮೆಯ ಗಡಿಯ ವಿವರ। ಮೂಡಲು ನೆಲನಂಚು ನೀರರ್ಯೆರಕಲು ಗದೆ ತೆಂಕಲು ನೆಲನಂಚು

27. ನೀರ ಯೆರಕಲೂ ಗಡಿ ಪಡುವಲು ನೆಟ ಲಿಂಗಮುದ್ರೆಯ ಕಲೂಗಡಿ। ಬಡಗಲು ಹರಿದ ಹೊಳೆಗಡಿ

28. ಯಿಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದ ವೊಳಗಾದ ಪ್ರೇಂದು ವರಹನ ಸಿದಾಯದ ಭೂಮಿಯನು ನಾಉ ನಿಮಗೆ ಶಿ

29. ವಾರ್ಪಣವೆಂದು ಸಹಿರಣ್ಯೋದಕ ದಾನದಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಱದು ಕೊಟ್ಟೆವಾಗಿ ಆ ಭೂಮಿಗೆ ಸಲು

30. ವ ಮನೆ ಮನೆದಾಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಮ್ಯ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತ್ತೇ

31. ಜೋಪಾರ್ಜನೆಗಳನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮ ಶಿಷ್ಯ ಪಾರಂಪರೆಯಲೂ ಸುಖದಲೂ ಬದು ಬಹಿರಿಯೆಂ

32. ದು ನಾಳು ನಂಮ ಶ್ರೀ ಪುತ್ರಗ್ಞಾತಿ ಸಾಮಂತ ದಾಯವಾದ್ಯರು ಮತದಿಂದ ಪ್ರೊತ್ಸಾಹದಿಂಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮ ಸಾ
33. ಶಾಸನ| ಯಿಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಚಂದ್ರಾದಿತ್ಯರು ಕರ್ತರವೊಪ್ಪ ಕಲಿನಾಥದೇವರು ಯಿಂತೀ ಯಿಂತಿವ
34. ರು ಉಭಯನಾಂಪ್ರತಿಯಿಂದ ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮಣ ಶೇನಬೋವನ ಮಗ ಲಿಂಗಣನ ಬರಹ
35. ದಾನ ಪಾಲನ ಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತ
36. ಂ ಪದಂ| ಸ್ವದತ್ತಂ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
37. ದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತು| ಯೀ ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ಅಳುಪಿದರೆ ದೇವಲೋಕ ಮರ್ತ್ಯ
38. ಲೋಕ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿ ವೊಡೆಯರಿಗೆ ಹೊರಗು ತಂಮ ತಂದೆ ತಾಯಿಗು
39. ರು ದಯಿವವ ವಾರಣಾಸಿಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ಈ ಧರ್ಮಕ್ಕೆ ಅವನಾನು
40. ಬ ಅಳುಪಿದರೆ ವಾರಣಾಸಿಲಿ ನಾಜಿರಾಯ ಕಪಿಲೆಯ ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
41. ಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. . . . . ya kaḷu ga
2. . . . . tida bhūmi
3. . . . . sāsanava ba
4. . . . . ṇi âgâmmya si
5. . . . . pārampareyāgi
6. . . . . tra-gñāti sâmamta dā
7. . . . galū chaṃdrâdityaru ka
8. . . . Kabbu nāḍa Lakshmaṇa sēnabōvana
9. . . . baraha sva . . . naṃ| paradattâpahâreṇa| svadatta nishpala
10. . . . sva-dattaṃ para-dattaṃ vâ yōharēti . . . . rsha sahasrāṇi vishṭâyām jâyatē krimi yī-
11. dharmmake āvanānoba aḷupidare dēva-lōka marttya-lōka vibhūti rudrâkshi voḍeyaru bhaktarige horagu||
12. tamma taṃde tâyâ guru daivavanu Vâraṇâsiyali komdâ pâpake hōharu śrī śrī Sadâshiva râya-
13. rū Hampeya Hastinâvatiyemta Vidyânagariyalu sukha saṃkhatâ vinōda-dim dushṭa-nigraha śishṭa-pratipâ
14. lakarâgi sakaḷa varna dharmmamgaḷim râjyam geyiüttiha kâladallū avara nirūpadimdâ Âragada Vēmṭheyakke sa-
15. luva yichhchhe vombattu kampaṇadoḷagada râjyavanû mâgaṇiyâgi Sadâ-śiva râya nâyakarū âḷuva
16. kâladalū avara samnmathaviḍidu sakala-guṇa-sampannarum appa Baṃki-yarasarū Homneya Kambaḷi-
17. Voḍeyarâda Śaṃkharadēvi ammanavarū ghaṭhada mēlaṇa Muṃginâḍa Bidirūru Kabbunâḍu mumtâ-

18. da sīmegaḷanū sadharṃmadiṃ pâlisi naḍesikoṃba kâladallū avara nirûpa-
    diṃda Âragada Vēṃṭheyakke

19. saluva yichhe voṃbhattu kaṃpaṇadoḷagaṇa Kabbunâḍa paḍuva bhâgeyalū
    Harigâra| kuḷage baḷiya Jeṭi-

20. gauḍanu Jâḷigekaṃtteya Kalyaṇada Voḍeyaru dēvara Bidurūralli yida
    Nirâsiya maṭhake koṭṭa dha-

21. rma sâsanada vokkaṇeya kramaveṃteṃdare naṃma mūla-salikeya kuḷakke
    saluva Harigâru grâ-

22. madoḷage nettarugoḍageya araḷiya moraḍina bhūmiya voṃdu varaha sidhâ-
    yavanū| Tiru-

23. male parvattake hiriya mâṃnyarugaḷige dharṃmakke naḍasi barutuṃ yida
    nettarugoḍageya aruḷi mo-

24. raḍina voṃdu varaha sidhâyada bhūmiyanu nâvu Kalyaṇa dēvara Bidirūra
    Nirâsiya maṭhake sahi-

25. raṇyōdakka dâna-dhârâpūrvvakavâgi dhâreyan eṛadu lliṃga mudre kala
    neṭṭu koṭṭenāgi â bhūmiya cha-

26. tūssīmeya gaḍiya vivara|| mūḍalu nelanaṃchu nīrra yerakalu gade teṃkalu
    nelanaṃchu

27. nīra yerakalū gaḍi paḍuvalu neṭa liṃga mudreya kalu gaḍi|| baḍagalu harida
    hoḷe gaḍi

28. yiṃtī chatussīmeyiṃda voḷagāda voṃdu varahana sidhāyada bhūmiyanu
    nāü nimage Śi-

29. vârpaṇaveṃdu sahiraṇyōdaka dâna-dhārâpūrvakavâgi dhâreyan eradu
    koṭṭevâgi â bhūmige salu-

30. va mane manedâṇa nidhi nikshēpa jala pāshāṇa akshīṇi agamya siddha
    sâdhyaṃgaḷeṃba ashṭa bhōgattē-

31. jōpārjanegaḷanū āgumāḍikoṃḍu niṃma śishyapāraṃpareyalū sukhadalū
    badu bahiri yeṃ-

32. du nāü naṃma śrī putra gñāti sāmaṃta dāyādyaru matadiṃda voppi
    voḍaṃbaṭṭu koṭṭa dharma sā-

33. śāna | yiṃttappudakke sākshigaḷu chaṃdrādityaru karttara voppa Kali-
    nāthadēvaru yiṃtī yiṃtiva-

34. ru ubhayāṃnmatadiṃda Kabunāḍa Lakshumaṇa sēnabōvana maga Liṃ-
    gaṇana baraha

35. dāna-pālanayōr-madhye yi dānāchhrēyōnu pālanaṃ dānā svargam avāpnōti
    pālanād achyuta-

36. ṃ padaṃ svadattaṃ dviguṇaṃ puṃnyaṃ paradattānupālanaṃ paradattāpa
    hārēṇa sva-

37. dattaṃ nishphalaṃ bhavēttu yī dharmmakke āvanānobba aḷupidare dēva-
    lōka marttya-

38. lōka vibhūti rudrākshi voḍeyarige horagu taṃma taṃde tāyi gu-
39. ru dayivava Vāraṇāsili koṃda pāpake hōharu ī dharmmakke āvanānu-
40. ba aḷupidare Vāraṇāsili nūṛeṃṭu kavileya koṃda pāpakke hō-
41. haru śrī śrī śrī

Translation.

Lines 1–12.

[Usual imprecatory and benedictive verses and sentences].

Lines 12–16.

While Sadāśivarāya was ruling Vidyānagari, called Hastināvati in peace, wisdom and happiness, punishing the wicked and protecting the good, with all the varnas and dharmas ; and while under his order, Sadāśivarāya nāyaka was ruling nine districts in Āraga kingdom as a māgaṇī.

Lines 16–21.

With his (Sadāśivarāya nāyaka's) permission while Bankiyarasa, possessor of all the good qualities, and the Honneya kaṃbaḷi Waḍiyar Śankaradēvi Amma were ruling the kingdoms like Bidirūru of Munginādu and Kabbunāḍu above the Ghats by their order Jeṭigauḍa belonging to (the village) Harigāra (which is) to the west of Kabbunāḍu in the nine districts of the Āraga kingdom, granted the dharma śāsana to the Nirāsi matt of Jāḷigekaṃtteya Kalyaṇada voḍeya at Bidurūr as follows :—

Lines 21-35.

Land of Araḷiya moraḍi, of nettarugoḍage in the village Harigāru belonging to our mūlasaligeya kuḷa, of the income of one varaha, (and) land of Araḷiya moraḍi, of nettarugoḍage which had been granted for the charities of the Tirumale parvata and elders, of the income of one varaha we have granted with gold and pouring of water and setting up the linga mudre stone to the Nirâsi matt of Kalyaṇadēva at Bidirūr. The four boundaries of that land: to the east the border of the land is the black cotton soil field ; to the south black cotton soil field is the boundary; to the west linga mudre stone set up is the boundary; to the north the flowing river is the boundary : Thus the land of the income of one varaha, within these four boundaries (which) we have granted to you as an act of devotion to the god Śiva with gold and pouring of water, you may enjoy in succession of your pupils getting the 8 kinds of enjoyments like house, site, etc., belonging to that land. Thus the dharmaśāsana granted by us with the consent of our wife, sons, gñâti, subordinate and dâyâdi. The witnesses to this: moon and sun. The signature of the *karta* (? donor) Kalināthadēva. Thus with the consent of all these the writing of Liṃgaṇa son of Lakshmaṇa sēnabōva of Kabbunāḍu.

Lines 35-41.

[Usual imprecatory verses and sentences].

Note.

The top portion of the stone on which the record is engraved is broken and lost so that the record is incomplete. The stone appears to contain two grants. The first grant is completely lost except for the imprecatory sentences and the name of the writer Laksmaṇa sēnabōva's (? son). As the second grant also is written by Laksmaṇa sēnabōva's son Lingaṇa, it is not improbable that the same grant is repeated twice.

The record belongs to the reign of Sadāśivarāya, king of Vijayanagar and his subordinate Sadāśivarāya nāyaka of Keḷadi. Bankiyarasa and Śankaradēviyamma who were the subordinates of Sadāśivarāya nāyaka are said to have been ruling Kabbunāḍu and Muṅginādu. The inscription records the grant by Jeṭigauḍa, of some land of the income of one varaha to the Nirāsi matt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

The record is not dated. But we know that Ṡadāśivarāya ruled the Vijayanagar kingdom between 1543 and 1567 A.D. and Sadāśivarāya nāyaka ruled the Keḷadi kingdom between 1513 and 1545 A.D. Bankiarasa and Śankaradēvi are also referred to in a number of inscriptions as ruling at the same time. (E.C. VIII, Ng. 1, 2, 3, 4, 5, 77, etc). So we may assign the record to about 1545 A.D.

Munginādu and Kabbunāḍu form the present Nagar taluk. Nagar had the name of Bidirūr during the Nāyak period. When Hyder conquered the place he renamed it as Nagar. The place where the record is found appears to be the old site where the Nirāsi matt, which is referred to in the record, once stood. Kalyaṇa Voḍeyar was the pontiff of the matt. Nothing more is known about him.

The land granted is said to have been originally granted to the predecessors of the donor as a *nettarugoḍage*, which means a grant of land made to the relatives of a hero who died in battle.

The writer of the epigraph is Lingaṇa, son of Lakshmaṇa sēnabōva.

31

Copper plate record in the possession of Sāhukār Ṡrīnivāsarao at Nagar.

Two plates.

ನಗರದ ತಾಲ್ಲೂಕು ಹಳೇ ನಗರದಲ್ಲಿ ಅದೇ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಎರಡು ಹಲಗೆಗಳು.

Iನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ

3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
4. ಶಕವರುಷ ೧೫೬೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ
5. ದ ಆಶ್ವೀಜ ಬ ೫ಲೂ ಶ್ರೀಮದ್ದೆಡವಮುರಾ
6. ರಿ ಕೋಟೆಕೋಳಾಹಳ ವಿಶುಧವೈದಿಕಾದ್ವೈತಸಿ
7. ಧಾಂತಪ್ರತಿಸ್ಥಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯ
8. ಣರಾದ ಕೆಳದಿವೆಂಕಟಪ್ಪನಾಯಕರ ಪಉ
9. ತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
10. ನಾಯಕರೂ। ಕಉಶಿಕ ಸಗೋತ್ರದ ಆಪಸ್ತಂಭ
11. ಸೂತ್ರದ ಎಜುಶಾಖೆಯಶಿಪ್ಪಾಣ್ಣತಿರುಮಲಭ
12. ಟರ ಪಉತ್ರರಾದ ಸೋಮಾಭಟರ ಪುತ್ರರಾದ
13. ಕುಪ್ಪಣಸೋಮಯಾಜಿಗಳಿಗೆ ಕೊಟ ಭೂ
14. ದಾನತಾಂಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
15. ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ ಸ್ವಾಸ್ಥೆ ಆರ
16. ನಾಡ ಸೀಮೆಯ ನಲುಂಡೆವೊಳಗಣ ಆನೆ
17. ಗದೆಯಿಂದ ಗಣೇಶದೀಕ್ಷಿತರ ಸ್ವಾಸ್ತೆಯಿಂದ
18. ಅವರು ನಷ್ಟಸಂತಾನವಾಗಿ ಆಸ್ವಾಸ್ಥೆಯು

Iನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

19. ಅರಮನೆಗೆ ಕಟ್ಟಿಕೊಂಡುಯಿದ್ದಲ್ಲಿ। ಆ
20. ಸ್ವಾಸ್ತೆವಳಗೆ ಕುಳಗ ೧೫॥೨ಕೆ। ಅರೆವಾಸಿ ಸಹಾ
21. ಗ೨೩॥ಂ ಬಿರಾಡಗ ೪॥ಂ ಉಭಯಂಗ೨೮ ಶಂ
22. ಕರನಾರಾಯಣ ದೇವರ ಸ್ವಾಸ್ತೆಯಿಂದ ಪ್ರಾಕು
23. ದೇವರಿಗೆ ಬದಲು ಸ್ವಾಸ್ತೆಯ ಬಿಟ್ಟು ಅರಮನೆ
24. ಗೆ ಕಟಿಕೊಂಡು ಬರುತ್ತಿದ್ದ ಸ್ವಾಸ್ತೆಯಿಂದ ಗ ೧೨
25. ಬಿಟ್ಟಿಆಳಬಗೆಲಿ ಗ೧ ಉಭಯಂ ಗ೧೩ ಉ
26. ಭಯಂ ಆನೆಗದೆಯಿಂಧ ಗಳ೧ಕೆ ವಿವರ
27. ಪ್ರಾಕು ಅಘೋರೇಶ್ವರ ದೇವರ ಸಹಸ್ರಕಲಶಾ
28. ಭಿಶೇಖದ ಸಮಯದಲ್ಲು। ಧಾರೆನೆರದು ಗ೨೪
29. ವಿಕ್ರಮಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬ೨ಲು। ಸಿ
30. ದಂವಾಜಿಯವರ ಪುಂಣ್ಯಧಿವಸದಲ್ಲು ಧಾ
31. ರೆನೆರದು ಗ೧೬ ಉಭಯಂ ಗ ೪೧ ನಾಲ್ವತ್ತ
32. ವಂದು ವರಹನ ಭೂಮಿಯನು ನಿಮಗೆ ಸ
33. ಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ।
34. ಶಿವಾರ್ಪಿತವಾಗಿ। ಸರ್ವ್ವಮಾಂನ್ಯವಾಗಿ ಕೊಟ್ಟೆ
35. ವಾಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ ತೇ
36. ಜಸರ್ವ್ವಸ್ವಾಂಮ್ಯವನೂ ಪ್ರಾಕುಮರಿಯಾದೆ
37. ಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು। ಯಜ್ಞಾದಿ

IIನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

38. ಸತ್ಕರ್ಮಗಳ ನಡಸಿಕೊಂಡು ನಿಂಮ ಸಂತ್ತಾನ
39. ದ ಪಾರಂಪರೆಯಾಗಿ। ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
40. ಗಳಾಗಿ। ಆಧಿಕ್ರಯದಾನಪರಿವರ್ತನೆಗ
41. ಳಿಗೆಸಲಿಸಿಕೊಂಡು ಅನುಭವಿಸಿ ಬಹಿರಿ ಯೆ

42. ಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ। ಯಿದಕೆ ದೇವಸಾ
43. ಕ್ಷಿಗಳು। ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೊನಳಶ್ಚ। ದ್ಯೌ
44. ರ್ಭೂಮಿರಾಪೋಹೃದಯಂ ಯಮಶ್ಚ। ಅಹ
45. ಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೆ। ಧರ್ಮಶ್ಚಜಾನಾತಿ
46. ನರಸ್ಯ ಉೃತಂ। ದಾನಪಾಲನಯೊರ್ಮದ್ಯೆ। ದಾ
47. ನಾಛ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮ
48. ವಾಪ್ನೋತಿ। ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ। ಸ್ವದತ್ತಾಂ
49. ಪರದತ್ತಾಂ ವಾ। ಯೋಹರೇತ ವಸುಂಧರಾಂ। ಷ
50. ಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿ। ವಿಷ್ಟಾಯಾಂ ಜಾಯ
51. ತೇ ಕ್ರಿಮಿಃ। ಯೇಕ್ಕೈವಭಗಿನೀ ಲೋಕೇ। ಸರ್ವೇಷಾ
52. ಮೇವಭೂಭುಜಾಂ। ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯ
53. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ। ಸಾಮಾನ್ಯೋಯಂ

IIನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

54. ಧರ್ಮಸೇತುನ್ರುಪಾಣಾಂ। ಕಾಲೆಕಾ
55. ಲೆಪಾಲನೀಯೊಭವದ್ಭಿಃ। ಸರ್ವ್ವಾನೇ
56. ತಾನ್‌ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂ
57. ಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
58. ದ್ರಃ ಶ್ರೀವೆಂಕಟಾದ್ರಿ।

Transliteration.

I-A—

1. namas-tuṃga-śiraś-chuṃbi chaṃdra-chāṃara-chāra-
2. ve trailōkya-nagarāraṃbha mūla-staṃbhāya Śaṃ-
3. bhave svasti śrī jayābhyudaya Śālivāhana
4. Śakavarusha 1563 neya Vikrama saṃvatsara-
5. da Aśvīja ba 5 lū śrīmadd-Eḍavamurâ-
6. ri Kōṭekōḷāhaḷa viśudha-Vaidikâdvaita si-
7. dhâṃta-pratisthâpaka Śiva-guru-bhakti-parâya-
8. ṇarâda Keḷadi Veṃkaṭappanâyakara paü-
9. trarāda Bhadrappanâyakara putrarâda Vīrabhadra
10. nâyakarū Kaüśika sagōtrada Āpastaṃbha
11. sūtrada Ejuśâkheya Śippṇâ Tirumala-bha-
12. ṭara paütrarâda Sōmābhaṭara putrarâda
13. Kuppaṇa-Sōmayâjigaḷige koṭa bhū
14. dâna tāṃmra śâsanada kramav-eṃteṃdare
15. nimage Śivârpitavāgi biṭa svâsthe Āra-
16. nâḍa sīmeya Naluṃḍe voḷagaṇa Āne-
17. gadeyiṃda Gaṇēśa dīkshitara svâsteyiṃḍa
18. avaru nashṭa saṃtânavâgi â svâstheyu

I-B—

19. aramanege kaṭṭikoṃḍu yiddalli â
20. svâstevaḷage kuḷa ga 15½ 2ke arevâsi sahâ
21. ga 23½ Birâḍa 4½ ubhayaṃ ga 28 Śaṃ-
22. karanârâyaṇadēvara svâsteyiṃda prâku
23. dēvarige badalu svāsteya biṭṭu aramane-
24. ge kaṭikoṃḍu barutidda svāsteyiṃda ga 12
25. biṭṭi āḷa bageli ga 1 ubhayaṃ ga 13 u-
26. bhayaṃ Ānegadeyiṃdha ga 41 ke vivara
27. prāku Aghōrēśvara dēvara sahasra kalaśā-
28. bhiśēkhada samayadallu | dhāreneradu ga 24
29. Vikrama saṃvatsarada Bhādrapada ba 2 lu | Si-
30. ddaṃmājiyavara puṃṇya-dhivasadallu dhā-
31. re neradu ga 17 ubhayaṃ ga 41 nâlvatta
32. vaṃdu varahana bhūmiyanu nimage sa-
33. hiraṃṇyōdaka dāna-dhārāpūrvakavāgi
34. Śivārpitavāgi | sarvva-māṃnyavāgi koṭhṭe-
35. vāgi yī bhūmige saluva ashṭa-bhōga tē-
36. ja sarvva svāṃmyavanū prāku mariyāde-
37. yalli āgumāḍikoṃḍu | yajñādi

II-A—

38. sat-karmagaḷa naḍasikoṃḍu niṃma saṃttāna-
39. da pāraṃpareyāgi | āchaṃdrārkasthāyi-
40. gaḷāgi | ādhi-kraya-dāna-parivartane ga-
41. ḷige salisikoṃḍu anubhavisi bahiri ye-
42. ṃdu koṭṭa tāṃbra śāsana | yidake dēva sā-
43. kshigaḷu | Āditya-chaṃdrāvanilō-naḷaścha | dyau-
44. rbhūmir-āpō hrudayaṃ Yamaścha | aha-
45. ścha rātriścha ubhēcha saṃdhyē | dharmaścha jānāti
46. narasya ürtaṃ | dāna-pālanayōr-madhyē dā-
47. nāchhrēyōnupālanaṃ | dānat-svargam-a-
48. vāpnōti | pālanād achyutaṃ padaṃ | sva-dattāṃ
49. para-dattāṃ vā | yō harēta vasuṃdharāṃ | sha-
50. shṭir-varusha sahasrāṇi | vishṭāyāṃ jāya-
51. tē krimiḥ | yēkaiva bhaginī lōke | sarvēshā-
52. m-ēva bhūbhujāṃ | nabhōjyā na karagrāhya
53. vipra-dattā vasuṃdharā | sāmānyōyaṃ

II-B—

54. dharma-sētu nrupāṇāṃ | kālē-kā-

55. lē pālanīyō bhavadbhiḥ । sarvvān-ē
56. tān bhāvinaḥ pārthivēṃdrān bhū-
57. yō bhūyō yāchate Rāmachaṃ-
58. draḥ । śrī Veṃkaṭādri ।

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1563 of the Śâlivâhana era, the cyclic year Vikrama, on the 5th day of the dark half of Āśvīja;—

Vīrabhadra Nâyaka, son of Bhadrappa Nâyaka, and grandson of Keḷadi Venkaṭappa Nâyaka, the illustrious *Eḍevamurāri*, *Kōṭe kōḷāhaḷa*, establisher of the viśuddha-Vaidikâdvaita-siddhânta and devoted to Śiva and the gurus, granted the copper plate charter of the gift of land to Kuppaṇa Sōmayâji, son of Sōmâbhaṭa and grand-son of Śippṇâ Tirumalabhaṭa of Kauśikagōtra, Àpastaṃbhasūtra and Ejuśśâkhâ, as follows:—

The land granted to you as an act of devotion to god Śiva: From Àṇegade in the village Naluṇḍe of Àranâḍa sīme, which lands originally belonging to Gaṇēśa dīkshita had been attached to the palace as he (Gaṇēśa dīkshita) had no issues: In those lands kuḷa for 15½ gadyâṇas and two haṇas; *aravāsi* 23½ gadyâṇâs, birâḍa 4½ gadyâṇas; total 28 gadyâṇas. From the lands of the god Śankaranârâyaṇa which had been attached to the palace after granting a seperate land to the god—12 gadyâṇas and for *biṭṭi āḷu* one gadyâṇa; total 13 gadyâṇas. The details of the grand total of 41 gadyâṇas from Ánegade—previously on the occasion of the anointing ceremony with a thousand kalaśas to the god Aghōrēśvara 24 gadyâṇas were granted with pouring of water on the 2nd lunar day of the dark half of Bhâdrapada in the year Vikrama; 17 gadyâṇas with pouring of water, on the occasion of the ceremony of Sidammâji; total 41 varahas.

As the grant of land has been made by us with gold and pouring of water, free of all imposts and as an act of devotion to god Śiva, you may enjoy the eight rights and powers of enjoyments belonging to this land, obtaining the same through the old order, performing the sacrifices and other good-actions, in the succession of your family for as long as the moon and sun endure, with the rights of sale, charity or exchange. Thus is the copper charter given.

For this the witnesses—the sun, moon, etc. (Usual imprecatory verses.)

Note.

This record which is in the possession of Mr. Śrīnivâsarao at Nagar, registers a grant by Vīrabhadra Nâyaka, chief of Keḷadi (1629–1645), son of Bhadrappa Nâyaka to Kuppaṇa Sōmayâji, son of Sōmâbhaṭa and grandson of Śippṇâ Tirumalabhaṭa.

The total rental valu of the lands granted is 41 varahas. This grant was made on two occasions. The first of the value of 24 varahas was granted on the day the anointing ceremony with a thousand kalaśas took place of the god Aghōrēśvara, that is, on the 2nd lunar day of the dark half of Bhâdrapada in the year Vikrama. The second portion of the value of 17 gadyâṇas was granted on the occasion of the ceremony of Sidammâji, probably on Ś1563 Âśvīja ba. 5, the cycle year being the same Vikrama sam., on which date the grant was recorded. The first portion was from the lands which originally belonged to Gaṇēśa dîkshita but was afterwards taken over to the palace as Gaṇēśa dīkshita died without issues. The second portion originally belonged to the god Sankaranârâyaṇa and had been taken over by the palace in exchange of some other lands.

The date of the grant is given as Ś 1563 Vikrama sam. Aśvīja ba. 5. But Ś 1562 was Vikrama sam. and the date would thus correspond to Friday 25th September 1640 A. D.

At the close of the grant the signature of the donor is given as śri Venkaṭâdri.

32

2nd copper plate record in the possession of the same Sāhukār Śrīnivāsarao at Nagar.

Single Plate.

ಅದೇ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿದ್ದ ೨ ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಕ್ರ ವಡಗಲೆನಾಮ ಶಂಖ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ
4. ನ ಶಕ ವರ್ಷ ೧೫೬೩ ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸ
5. ರದ ಭಾದ್ರಪದ ಬ ೧೦ಲ್ಲೂ ಉಪ್ಪಾರ ಗೇರಿ ಹನುಮ
6. ಂತ ದೇವರು ಬಾಗಿಲ ಹನುಮಂತ ದೇವರಿಗೆ ಸಹಾ
7. ದೇವತ್ತವೆಚ್ಚಕೆ ಎಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ
8. ವಿಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ
9. ಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾ
10. ಯಕರ ಪೌತ್ರರಾಧ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀ
11. ರ ಭದ್ರನಾಯಕರೂ ಕೊಟ್ಟ ಧಂರ್ಮಶಾಸನದ ಕ್ರಮವೆ
12. ಂತ್ತೆಂದರೆ ಕೆಳದಿಸೀಮೆವಳಗಣ ತ್ರೈಳಗಣ ಭೀಮನರೆಯ
13. ಗ್ರಾಮದಲ್ಲಿ। ಗದ್ದೆ ಕುಳ ೧೨ಕೆ ೧೧ರ ೧೨॥೩–ಬಿರಾಡ
14. ೧॥೦☰ ಕೆನಿಲಿಸಿದು। ಸುಂಕ ದುರ್ಗದ ದುರ್ಗದ ಭತ್ತ
15. ಧ ವರ್ತನೆ ಕಾಣಿಕೆ ಪಂಚಪರ್ವವೆಚ ಬಿರಾಡ ಸಕಲ
16. ೧।।।☰ ಉಭಯಂ ೧ ೩ಲ್ಲೂ ಸಲುವದು ೧೬ಅ



17. ರುವರಹಕೆ ಸಲುವ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾ
18. ಗಿ ಕೊಟ್ಟೆವಾಗಿ ಆ ಭೂಮಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಂ

ಹಿಂಭಾಗ—

19. ಮ್ಯವನು ಪ್ರಾಕು ಮರಿಯಾದೆಯುಲಿ ಆಗುವಾ
20. ಡಿಕೊಂಡು ದೇವತ್ತಾವೆಚ್ಚಕೆ ಕಾಲ ಕಾಲಂ ಪ್ರತಿಯ
21. ಲ್ಲೂ ನಡಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟ
22. ಧರ್ಮಶಾಸನ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ
23. ದ್ಯೌರ್ಭೂಮಿ ರಾಪೊಹ್ರುದಯಂ ಯುಮಶ್ಚ ಅ
24. ಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ
25. ನರಸ್ಯಉರ್‍ತ್ತಂ ಶ್ರೀ ವೆಂಕಟಾದ್ರಿ

Transliteration.

Front—

1. namastumga-śiraś-chumbi chamdra-châmara-châra-
2. vē trailōkya-nagarârambha mūla-stambhâya
3. Śambhave svasti śrî jayâbhyudaya Śâlivâha-
4. na Śakavarsha 1554 neya prajōtpatti saṃvatsa-
5. rada Bhâdrapada ba 10 llû Uppârageri Hanuma-
6. ṃta dēvaru bâgila Hanumaṃta dēvarige sahā
7. dēvatta vechchake Eḍavamurâri Kōṭekōḷâhaḷa
8. viśudha Vaidikâdvaita-sidhāṃta pratishṭâ-paka Śiva-
9. guru-bhakti-parâyaṇarâda Keḷadi Veṃkaṭappanâ-
10. yakara pautrarādha Bhadrappanāyakara putrarāda Vī-
11. rabhadranāyakarū koṭṭa dharṃma śāsanada kramave-
12. ṃttemdare Keḷadi sīmevaḷagaṇa tteḷagaṇa Bhīmanareya
13. grāmadalli gadde kuḷa ga 2 ke ga 1 ra ga $2\frac{1}{2}$ 3 birāḍa
14. ga $\frac{1}{2}$ 0 $\frac{3}{16}$ ke nilisidu । suṃka durgada durgada bhatta
15. da vartane kāṇike paṃchaparva vecha birāḍa sakala
16. O 1 $\frac{15}{16}$ ubhayaṃ ga 3 llū saluvadu ga 6 ā-
17. ru varahake saluva bhūmiyanu Śivārpitavā-
18. gi koṭṭevāgi ā bhūmige saluva sarva svāṃ-
19. myavanu prāku mariyādeyali āgumā-

Back—

20. ḍikoṃḍu dēvattā vechchake kālakālaṃpratiya-
21. llū naḍasikoṃḍu bāhadu eṃdu koṭṭa
22. dharmaśāsana Āditya-chaṃdrāvanilōnalaścha
23. dyaurbhūmir āpōhrudayaṃ Yamaścha a-
24. haścha rātriścha ubhēcha saṃdhyē dharmaścha jānāti
25. narasya urttaṃ śrī Veṃkaṭādri

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1554 of the Śālivāhana era, the year Prajōtpatti, on the 10th (day) of the dark half of Bhādrapada:

(With the same titles and descent as in the previous No. 31) Vīrabhadra Nāyaka granted the dharma śāsana, to the gods Uppāragēri Hanumaṃta dēva and Bāgila Hanumaṃta dēva, for the gods' expenditure, as follows:—

In the village Bhīmanare belonging to Keḷadi sīme, the land of the total value of six varahas (the details of which are given) we have granted as an act of devotion to the god Śiva. You can enjoy all the rights according to the previous order and conduct the god's expenditure from time to time. Thus is the dharmaśāsana granted.

Witnesses—the sun, moon, etc.

śrī Venkaṭādri.

Note.

This is another copper plate record in the possession of Mr. Srinivasarao at Nagar. It records the grant of some lands of the value of six varahas to two gods, Uppāragēri Hanumanta and Bāgila Hanumanta, probably at Nagar. The donor is the Keḷadi chief Vīrabhadra Nāyaka. The date of the record is given as Ś 1554 Prajōtpatti sam. Bhādrapada ba 10. But Ś 1553 was Prajōtpatti sam. and the date would thus correspond to Sunday 11th September 1631 A.D.

33

On a vīragal by the side of the Īśvara temple in the forest near the village Mārutipura of Nagar hobli, Nagar taluk.

Size $2\frac{1}{2}' \times 2'$.

ನಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾರುತಿ ಪುರದ ಬಳಿ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಬಲವೆಗ್ಗಡೆಯ
2. ಮಗ ಬಿದ್ದರಸ ಧಾತುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
3. ದ್ಧ ದಶಮಿ ಸೋಮವಾರದಲು ಸುಗತಿಯ

II ಪಟ್ಟಿ—

4. ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದನು ॥ ಜನನಾಥಂ ಬಿದ್ದರಸಂಗನುನ
5. ಯದಿಂ ಲೆಂಕವಳಿಯೊಳು ವೀರತನಂ ತನಗೆನಿಸಿ ಬೀ [ರ]
6. ಡೊಂಗಿನ ಬಸವಂ ಕೊಟ್ಟು ಪಡೆದ[ಂ] ಸಗ್ಗದ ಸುಖವನು

Transliteration.

I Band—

1. svasti śrīmanu mahāpradhānaṃ Balaveggaḍeya

2. maga Biddarasa Dhātu-saṃvatsarada Phālguṇa śu-
3. ddha daśami Sōmavāradalu sugatiya

II Band—

4. sura-lōka prāptanâdanu‖ jana-nâthaṃ Biddarasaṃg-anuna-
5. yadiṃ leṃkavaḷiyoḷu vīratanaṃ tanagenisi Bī [ra]
6. Doṃgina Basavaṃ koṭṭu paḍeda [ṃ] saggada sukhavanu

Translation.

Be it well. Biddarasa, son of the illustrious mahâ-pradhâna Balaveggaḍe went to the region of the gods on Monday the 10th of the bright half of Phâlguṇa in the year Dhâtu. Bīra Doṃgina Basava, following King Biddarasa as in duty bound and as a mark of his own heroism, gave up (his life) and attained divine happiness.

Note.

This vīragal records the death of one Biddarasa son of the illustrious mahâ-pradhâna Balaveggaḍe and the self-sacrifice of his follower Bīra Ḍoṅgina Basava. Who this Biddarasa was, cannot be determined. He is not referred to in any of the records found so far. There is however one Ballaveggaḍe referred to in E. C. VIII Sa 15. He might probably be identical with Balaveggaḍe, father of Biddarasa of the present record. Balaveggaḍe is said to have been the mahâpradhâna or chief minister. But who was his overlord is not known.

The record is not dated in any era. The characters appear to belong to about the 12th or the 13th century A.D. If we take Balaveggaḍe to be identical with Ballaveggaḍe of Sa 15, the given date of the present record, *viz.*, Dhâtu sam. Phâlguṇa śu 10 would correspond to 17th February 1217 A.D., a Friday but not Monday as mentioned in the record.

34

At Mailahaḷḷi, hamlet of the village Mumbâru of the same hobli, on a stone standing in the forest. (top portion is worn out).

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

ಅದೇ ಹೋಬಳಿ ಮುಂಬಾರು ಗ್ರಾಮದ ಮಜರೆ ಮೈಲಹಳ್ಳಿ ಗ್ರಾಮದ ಹತ್ತಿರ ಕಾಡಿನಲ್ಲಿ ನಿಂತಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಸವೆದಿದೆ)

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 2\frac{1}{2}'$

1. ಆ ಹರಿಯ . . . . ಯ ಸೀಮೆ ಇ
2. ಂದ ಮೂಡಲ ಮಪ . . . . ಹಳಿಯು
3. . . . .
4. . . . . ವೊಳಗುಳ

5. . . . . . ದಲು . . . . . ನಿಧಿ ನಿಕ್ಷೇಪ ಜ
6. ಲಪಾಷಾಣ . . . . . ಗಳೆಂಬ ಅಷ್ಟಭೋಗ
7. ತೇಜಸ್ವಾಮ್ಯವನು . . . ಮಕ್ಕಳು ಮಕ್ಕಳು ತಪ್ಪದೆ ಆ
8. ದಿಕ್ರಯದಾನ ಪರಿವರ್ತ್ತನಕೆ ಸಲುವಂತಾಗಿ ಭೂಮಿ ಚಂದ್ರ
9. ಆದಿತ್ಯರುಳ್ಳನ್ನಬರ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ಪಾಲ್ಸಿ ಬಹಿರಿ ಎಂದು
10. ಮಕರ ಸಂಕ್ರಾಂತಿಯ ಪುಂಣ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಯೋದ
11. ಕ ಸಹಿತ ಧಾರೆಯನು ಎಱದು ನಂಮ ಸ್ವರುಚಿಯಿಂದ ನ
12. ಟ್ಟು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಈ ಧರ್ಮ್ಮಕ್ಕಾರಳುಪಿದವನು ವಾರಣಾ
13. ಸಿಯ ಗಂಗಾ ವಿಶ್ವೇಶ್ವರ ದೇವರ ಸಂನ್ನಿಧಿಯಲಿ ತಂಮ ಮಾತ್ರು
14. ಗಮನವನೂ ಮಾಡಿದಂನೆರಡು ಸಾವಿರ ಕವಿಲೆಯನೂ ಬ್ರಾಹ್ಮ
15. ಣರನೂ ಕಯ್ಯಾರೆ ವಧ್ಸಿ ಗೋಮಾಂಸವನೂ ಭಕ್ಷಿಸಿ ಸುರಾಪಾನ
16. ಮಾಡಿ ಕುರುಕ್ಷೇತ್ರದಲಿ ಸೂರ್ಯ್ಯೋ
17. ದಯ ಕಾಲದಲು। ಯಿಪ್ಪತ್ತೊಂದು ತಲೆಯ ಪಿತ್ರುಗಳು
18. ನರಕಕ್ಕೆ ಇಳಿಗೆ

Note.

This incription stone which has the figure of Vāmana above is very much worn out due to the action of rain water. About three-fourths of the top portion of the inscription is completely effaced so that nothing can be made out. The inscription seems to record the grant of some lands. But the names of both the doner and the donee are lost. The date also is not found in the record. The characters appear to belong to about the 14th century A.D. The latter half of the record says that the grant might be enjoyed by the donee in succession for as long as the earth, moon and sun endure. Then follows the benedictive sentence.

Sagar Taluk.

35

At Bidirūr, Bhârangi hōbli, on the brass pedestal of the god Ādinâtha in the Varddhamânasvâmi basti.

ಭಾರಂಗಿ ಹೋಬಳಿ ಬಿದಿರೂರಿನಲ್ಲ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಬಸ್ತಿಯಲ್ಲ ಆದಿನಾಥ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಸ[ಕ]ವರಿಶ ೧೪೧೦ ನೆಯ ಪ್ಲಲವಂಗ ಸಂಚರದ ಜೇಷ್ಟ ಸುದ್ದ ಪಂಚಮಿ ಆದಿವಾರದಲು ಅದಿಯರ ಬಳಿಯ ಗಂಡಳಿಕೆಯ ಉಟೆಕೊಂಡ ರಾಮನಾಯ್ಕನು ಬಿದಿರುರಲ್ಲಿ ತನಗೆ ಸ್ವರ್ಗ್ಗಾಪವರ್ಗ್ಗ ಸುಖಕ್ಕೆ ಕಾ
2. [ರ] ಣವಾಗಿ ಚೈತ್ಯಾಲಯವ ಕಟ್ಟಿಸಿ ಆದೀಸ್ವರನ ಪ್ರತಿಷ್ಟೆಯನ ಮಾಡಿಸಿದನು ಶ್ರೀ

Transliteration.

1. svasti Sa[ka] varisha 1410 neya Plalavaṃga saṃcharada Jēshṭa sudda paṃchami Ādivâradalu Adiyara baḷiya gaṃḍaḷikeya uṭekoṃḍa Râmanâykanu Bidiruralli tanage svarggâpavargga sukhakke kâ-
2. [ra] ṇavâgi Chaityâlayava kaṭṭisi Ādīsvarana pratishṭeyana mâḍisidanu śrī

Translation.

Be it well. In the year 1410 of the Saka era on Sunday, the 5th lunar day of the bright half of Jēshṭa in the year Plavanga, Râmanâyka belonging to Adiyas, possessor of heroism, in order to get heavenly and eternal happiness caused the Chaityâlaya to be constructed and installed the god Ādīsvara.

Note.

This inscription records the construction of a Chaityâlaya (Jaina temple) and the installation of the god Ādīśvara by Râmanâyka who appears to have been a Śântara chief. The date of the record is given as Ś 1410 Plavanga sam. Jēshṭha śu panchami Ādivâra. But Ś 1409 was plavanga and taking this as correct the date would correspond to Sunday 27th May 1487 A.D.

36

On the pedestal of Chaturvimśati Tīrthankara image in the same basti.
ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಮೈಣದಾನ್ವಯ ದೇಸಿಯಗಣದ ನಾಗರ ಎಕ್ಕಗೂಡಿಯ ಸು
2. ಭ ಚಂದ್ರದೇವರು ಮಾಡಿಸಿದ ಬಸದಿಗೆ ॥ ಶ್ರೀಜಿನಪದ
3. ಪಂಕಜವಿರಾಜಿತ ಮಧುಕರನೆನಿಪ್ಪ ಮಲ್ಲಿ ಕೊಟ್ಟಂ
4. ಪೂಜಿತವೆನೆ ತೀರ್ತ್ಥಂಕರಬ್ರಾಜಿತ ಪ್ರತಿಕೃತಿಯ
5. ನುಚಿತ ಕಡಿತಲೆ ಗೋತ್ರಂ ॥

Transliteration.

1. śrī Maiṇadânvayada Dēsiyagaṇada Nāgara ekkagūḍiya Su-
2. bhachaṃdra dēvaru māḍisida basadige ॥ śrī Jina-pada -
3. paṃkaja-virâjita-madhukaran enippa Malli koṭṭaṃ
4. pūjitav-ene Tīrthakara-brâjita pratikṛitiya -
5. n uchita Kaḍitale gōtraṃ ॥

Translation.

To the basadi caused to be constructed by Subhachaṃdra-dēva of śrī Maiṇa-dânvaya, Dēsiyagaṇa and Nâgara ekkagūḍi ; Malli, a bee shining at the lotus feet of the god Jina and of Kaḍitale gōtra, granted freely the worshipful image of the Tīrthan-kara group.

Note.

This is another of the records in the same basti at Bidirūr. This records the presentation of the image of twenty-four Tīrthankaras to the basti by Malli, a Jaina

devotee who appears to have been a private person. The basti to which the image is presented is said in the record to have been constructed by Śubhachandra dēva of Maiṇadânvaya, Dēsiyagaṇa and Kaḍitale gōtra. The gōtra mentioned here is a peculiar one not met with so far. The date is not given in the record. Paleographically the record appears to belong to about the 13th century A.D.

Tirthahalli Taluk.

37

Copper plate in the possession of the Mahantumaṭha at Kaviledurga of Tirthahaḷḷi hobli.

Single plate.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕವಿಲೆದುರ್ಗದ ಮಹಂತು ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಂದ್ರ ಸೂರ್ಯ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
3. ಸ್ತಂಭಾಯ ಶಂಭವೆ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
4. ಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫
5. ೬೪ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಜೇಷ್ಟ
6. ಶು೧೫ಲು ಶ್ರೀಮತ್ಸಜನ ಶುಧ ಶಿವಾಚಾರ
7. ಸಂಪಂನ ದ್ಯಾವಾಪೃಥ್ವಿ ಮಹಾಮಹ
8. ತ್ತಿನೊಳಗಾದ।ಮಂಡಲ್ಲಿಮಹತ್ತಿನಮಠ ಧ
9. ರ್ಮಕ್ಕೆ।ಯಡವಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ
10. ವಿಶುಧವಯಿದಿಕಾದ್ವೈತ ಸಿಧಾಂತ್ತಪ್ರತಿಷ್ಟಾ
11. ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ।
12. ಕೆಳದಿವೆಂಕಟ್ಟಪನಾಯಕರ ಪಉತ್ರಾರು
13. ಭದ್ರಾಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
14. ದ್ರಾನಾಯಕರು।ಬಿಟ ಎತ್ತಿನ ಮಾಂನ್ಯ
15. ದ ತ್ತಾಂಬ್ರದ ಶಾಶನದ ಕ್ರಾಮವೆಂತ್ತೆಂದರೆ
16. ನಾಉ ಆಳುವ ರಾಂಜ್ಯ ಘಟ್ಟದ।
17. ಮೇಲಣ ಠಾಣೆಯ।ಘಟ್ಟತ್ತೆಳಗಣ ।
18. ಠಾಣೆಯುಗಳಲ್ಲಿಸರು।ಪ್ರಾಕುಪ್ರಮೋದ ಸಂ
19. ತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧ಲು ಬಿಟ್ಟಎತ್ತಿನ ಮಾ

ಹಿಂಭಾಗ—

20. ಂನ್ಯ ಎತ್ತುನರೆ(ಡೆ) ೧೨ಹಂನೆರಡು
21. ಎತ್ತಿನಲ್ಲಿ ಅಡಕೆ ಮೆಣಸು ಝುಲ್ಲಿ
22. ಪಟೆ ಖೊಬರ್ರಿ ಕವಾಡ ಹೊ
23. ರ್ರತ್ತಾಗಿ ಹೆರ್ರಿಕೊಂಬ ಜ್ಜಿನಿಸೂ ಅ
24. ಕ್ಕಿಭತ ರಾಗಿ ಉಪು ವಿದಳ ಬೂಸ ಎಂ

25. ಣೆ ತ್ರುಪ್ಪ ಬೆಲ್ಲ ಮುಂತಾದ ಜ್ಜಿನಿಸು
26. ಗಳನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲೂ ಹೆರಿ
27. ಕೊಂಡು ಮಠದರ್ಮಕೆ ವರುಶಗಕ್ಕೆ
28. ಅಡಕೆ ಹೆರುತಿ ಮೆಣಸು ಹೆರು ಗಸಹಾ
29. ಸುಂಕವಿಲ್ಲದೆ ತಂದುಕೊಂಡು ಶಡುದ
30. ರುಶನಕೂ ನಿದ್ಧಿಮಾಡಿಕೊಂಡು ಮಠ
31. ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು
32. ಬಾಹದು ಎಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸ
33. ನ । ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೊನಲಶ್ಚ
34. ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂ ಯಮು
35. ಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂದೆ ಧರ್ಮ
36. ಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ಉ್ರತ್ತಂ ಶ್ರೀವೆಂ
37. ಕಟಾದ್ರಿ

Transliteration.

Front—

1. namas-tuṃga śiraś-chuṃbi chaṃdra-châma-
2. ra-chārave trailōkya-nagarârambha mūla-
3. staṃbhāya Śaṃbhave ǀ svasti śrī Jayâ-
4. bhyudaya Śālivāhana Śaka-varusha 15
5. 65 neya Chitrabhānu saṃvatsarada Jeshṭa
6. śu 15 lu śrīmat sajana-śudha-Śivāchāra-
7. saṃpaṃna dyâvâ-pruthvī-mahâ-maha -
8. ttin-oḷagāda ǀ Maṃḍalli-mahattina maṭha-dha -
9. rmmakke ǀ Yaḍava-murâri-kōṭe-kōḷāhaḷa
10. viśudha-Vayidikâdvaita-sidhâṃta pratishtâ -
11. paka Śiva-guru-bhakti-parâyaṇarāda
12. Keḷadi Veṃkaṭṭapanâyakara paütrâru
13. Bhadrâpanâyakara putrarâda Vīrabha-
14. drânāyakaru ǀ biṭa ettina māṃnya-
15. da ttâṃbrada śâśanada krâmav-eṃtteṃdare
16. nâü âḷuva râṃjya ghaṭṭada ǀ
17. mēlaṇa ṭhâṇeya ǀ ghaṭṭatteḷagaṇa ǀ
18. ṭhāṇeyagaḷalli saru ǀ prâku Pramōda saṃ-
19. tsarada Mārgaśira śu 1 lu biṭṭa ettina mâ-

Back—

20. ṃnya ettu nare (ḍe) 12 haṃneraḍu
21. ettinalli aḍake meṇasu jhalli-
22. paṭe khobarri kavāḍa ho-
23. rrattâgi herri koṃba jjinisū a -

24. kki bhata râgi upu vidaḷa būsa em-
25. ṇe ttuppa bella muṃttâda jjinisu-
26. gaḷanū kâla kâlaṃpratiyalû heri-
27. koṃḍu maṭhadarmake varuśa 1 kke
28. aḍake heru 2 meṇasu heru 1 sahâ
29. suṃkavillade taṃdukoṃḍu ṣaḍuda-
30. ruśanakû niddhi mâḍikoṃḍu maṭha
31. dharmavanu sâṃgavâgi naḍasikoṃḍu
32. bâhadu eṃdu koṭṭa tâṃbra-ṡâsa-
33. na ǀ Āditya-chaṃdrâvanilonalaṡcha
34. dyaur-bhûmir-âpō hrudayaṃ Yama-
35. ṡcha ahaṡcha râtriṡcha ubhê cha saṃde dharma-
36. ṡcha jânâti naraṡcha urttaṃ śrī Veṃ-
37. kaṭâdri.

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1565 of the Śālivāhana era, the cyclic year Chitrabhānu, on the 15th lunar day of the bright half of Jēshṭha:—

For the charities of Maṇḍalli mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahā-mahattūṣ of heaven and earth, Vīrabhadranāyaka, son of Bhadrapa nāyakạ, and grandson of Keḷadi Venkaṭapa Nāyaka, *Eḍevamurāri*, *kōṭekōḷāhala*, establisher of the *viśudha-Vaidikādvaita-siddhānta* and devoted to Ṡiva and the gurus, granted freedom from bullock tax by copper śāsana as follows:—

In the kingdom which we are ruling, in the *ṭhāṇes* (customs houses) above the ghats and in the *ṭhāṇes* below the ghats, the grant of freedom from bullock tax made previously on the 1st lunar day of the bright half of Mârgaśira in the cyclic year Pramōda is twelve pack bullocks—except arecanut, pepper, tassels, silk and cocoanut kernels,—rice, paddy, ragi, salt, pulses, bûsa (bran?), oil, ghee, jaggery and such articles you may from time to time bring along with two packs of arecanut and one pack of pepper per year without tax and store them as a fund for the six *darśanas* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*. Thus is the copper ṡâsana given.

The moon, sun, etc., know men's actions.

Śrī Venkaṭâdri.

Note.

Kaviledurga, which belongs to the Tirthahaḷḷi taluk, is about 12 miles to the south-east of Nagar (or Bednur, the old capital of the Keḷadi chiefs). It contains

a strong hill-fort which was the place of refuge during the war, for the Keḷadi chiefs in their later days, when they had their capital at Nagar. The remnants of the old fort and the palace on the hill are still existing.

The village has a Vīraśaiva matt called Mahantu maṭha. This matt appears to have been in a very prosperous condition during the reign of the Keḷadi chiefs. And there also appear to have been a number of such matts in many other places in the neighbourhood. The Keḷadi chiefs have given a number of grants to these matts. About 60 copper plates found in the matt at Kaviledurga have been published in E. C. VIII as Tl. Nos. 40—99 by Rice. There were still about 9 unpublished copper plate records in the same matt which are now published in the present Report.

They refer themselves to the grants made to the various mahattu matts by the Keḷadi chiefs. Probably the copper plates have been brought to the matt at Kaviledurga, (which might have been the headmatt), from other matts when those went to ruins. These matts appear to have been the centres for education and many of these grants were made mainly to supply the matts with enough of funds to spread education.

Kaviledurga is situated very near the Hulikal ghāt, a valley which connects the South Canara District with the country above the ghats. During the Nāyak period it formed the main route for trade between those two countries and it appears to have been yielding a large income through taxes. A number of grants refer themselves to the freedom from bullock tax granted to the matts. The present record is an instance of one such grant. It records the grant of freedom from bullock tax on twelve pack bullocks by Vīrabhadra nâyaka, the Keḷadi chief. This Vīrabhadra nâyaka ruled the kingdom between 1629 and 1645 A.D. We have a number of his records. (E. C. VII, Hl 82, 83; Sh 2; E. C. VIII, Tl. 3, 4, 43, 44, 45 62, 84, 94, etc.).

The matt mentioned in the present record is the mahattu matt at Maṇḍali. The relation between this matt and the matt at Kaviledurga cannot be determined.

The date of the record is given as Ś 1565 Chitrabhânu, Jēshṭha śu. 15. But Chitrabhânu occurred in Ś 1564. So we have to take it as the cyclic year Chitrabhânu expired and the year Ś 1565 current. Thus the date would correspond to Tuesday 31st May 1642 A.D.

38

2nd copper plate record in the same matt.

ಅದೇ ಮಠದಲ್ಲಿರುವ 2ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ।
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ।

3. ಸ್ವಸಿ‍್ತಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರು
4. ಷ ೧೫೮೮ನೆಯ ವಿಶ್ವಾವಸು ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು
5. ಧ ೧೦ ಲೂ ಶ್ರೀಮತ್ಸಜನಶುಧ ಶಿವಾಚಾರಸಂಪಂನ ದ್ಯಾವಾ
6. ಪೃಥ್ವಿ ಮಹಾಮಹತಿನ ವಳಗಾದ ಕಬುನಾಡಸೀಮೆಯ
7. ವಳಗಣ ಮಡವಡಿಗ್ರಾಮದ ಕಾಲುವಳಿ ಕಡೆಕೊಪ್ಪದಲ್ಲಿ ದ
8. ಶಮುಖದ ಸಂಗನಬಸವಲಾಜದೇವರ ಶಿಶ್ಯರು ಸಿದಲಿಂ
9. ಗ ದೇವರು ಕಟಿಸುವ ಮಹತಿನಮಠದ ಧರ್ಮಕೆ । ಶ್ರೀಮ
10. ದೆಡವಮುರಾರಿ ಕೋಟೆಕೋಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತಸಿಧಾ
11. ಂತಪ್ರತಿ‍್ತಷ್ಠಾಪಕ ಶಿವಗುರುಭಕಿ‍್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸ
12. ದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಣನಾ
13. ಯಕರ ಪ್ರಪಉತ್ರರು ಸಿದಪ್ಪನಾಯಕರ ಪಉತ್ರರು ಶಿವಪ್ಪನಾ
14. ಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರೂ ಕೊಟ್ಟ ಧ
15. ರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆ‍್ತಂದರೆ ದಶಮುಖದ ಸಿದಲ್ಲಿಂಗ
16. ವೊಡೆರ ಕಯ್ಯ ಅರಮನೆಗೆ ಕ್ರಯಗ ಖ೭ಲ ಮುಂನೂರ ಯೆಪ
17. ತಯೆಂಟು ವರಹನ ತೆ‍್ತಗದುಕೊಂಡು ಬಿಟ್ಟಸ್ವಾಸೆ‍್ತ ಕಬುನಾಡ
18. ಸೀಮೆ ಶೂದ್ರವಾಡದ ಪಡುವಭಾಗದವಳಗಣ ಮಡವಡಿ
19. ಗ್ರಾಮದ ಕಾಲುವಳಿ ಅಡುಗೋಡಿಗ್ರಾಮದ ಕೇಶವಗಉಡಗೆ
20. ಮೆಲುಕೆ ಕಟಿದ ಕಡೆಕೊಪದಿಂದ ಬೀಜವರಿ ಖ ೨೭ ಕೆ ಖ ೧ ಕೆ

ಹಿಂಭಾಗ—

21. ಗ ೧ ' ಳಲು ರೇಖೆಗ ಖ೭॥ಲ ಮೂವತ್ತಯೇಳು ವರಹನು
22. ಯೆಂಟು ಹಣವಿನ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತ್ತವಾಗಿ ಬಿಟೆವಾ
23. ಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಚತು‍್ತರ್ಗಡಿವಳಗುಳ ನಿಧಿನಿಕ್ಷೇಪ ಜ
24. ಲಪಾಶಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅ
25. ಷ್ಟ ಭೋಗತೆ‍್ತೀಜಸ್ವಾಂಮ್ಯವನು ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ಆ
26. ಗುಮಾಡಿಕೊಂಡು ಶಡ್ದರ್ಶನಕ್ಕು ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮ
27. ಹತು‍್ತ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖ
28. ದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
29. ಯಿದಕೆ ದೇವಸಾಕ್ಷಿ ಆದಿತ್ಯಚಂದ್ರಾವನಿ ಲೊನಲಶ್ಚದೌರ್ಭೂ
30. ಮಿರಾಪೊಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ
31. ಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ‍್ತ ನರಸ್ಯಉೃತಂ ದಾನಪಾಲ
32. ನಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
33. ವಾಪ್ನೋತಿ‍್ತ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
34. ವ।

Transliteration.

I-A

1. namas-tumga-śiraś-chumbi chamdra-châmara chârave ।
2. trailōkya-nagarârambha mūla-stambhāya Śambhave ।
3. svasti śrī jayâbhyudaya Śālivâhana Śakavaru-
4. sha 1588 neya Visvâvasu samvatsarada Āśvīja śu-
5. dha 10 lū śrīmat sajanaśudha-Śivâchâra sampamna dyâvâ-
6. pruthvi-mahâ-mahattina vaḷagâda Kabunâḍa sīmeya
7. vaḷagaṇa Maḍavaḍi grâmada kâluvaḷi Kaḍekoppadalli Da-

8. samukhada Saṃgana Basavarâja dēvara śiśyaru Sidaliṃ-
9. ga dēvaru katisuva Mahatina maṭhada dharmake ꞁ śrīma-
10. d Eḍevaṃurâri kôlâhaḷa viśudha-Vaidikâdvaita-sidhâ-
11. ṃta-pratishṭāpaka Śiva-guru-bhakti parâyaṇarâda Keḷadi Sa-
12. dâśivarâyanâyakara vaṃsōdbhavarâda Saṃkaṃṇa nâ-
13. yakara prapautraru Sidappa nâyakara pautraru Śivappanâ-
14. yakara putrarâda Sōmaśēkhara nâyakarū koṭṭa dha-
15. rma śâsanada kramav-eṃtteṃdare Daśamukhada Sidalliṃga-
16. voḍera kayya aramanege kraya ga 378 muṃnūra yepa-
17. ta yeṃṭu varahana ttegadukoṃḍu biṭṭa svâste Kabunāḍa
18. sīme Śūdravāḍada paḍuvabhāgada vaḷagaṇa Maḍavaḍi
19. grāmada kâluvaḷi Aḍugōḍigrâmada Kēśava gavuḍage
20. meluke kaṭida Kaḍekopadiṃda bījavari kha 27 ke kha 1 ke

I-B

21. ga 1 ' 4lu rēkhe ga 37½ 8 Mūvattayeḷuvarahanu
22. yeṃṭu haṇavina bhūmiyanu Śivârpitavâgi biṭevâ-
23. gi yī bhūmige saluva chatturgaḍivaḷaguḷa nidhi nikshēpa ja-
24. la pâśâṇa akshīṇi āgāmi siddha sâdhyaṃgaḷeṃba a-
25. shṭa bhōga-ttēja-svâṃmyavanu pūrvamariyâdeyalli â-
26. gu-mâḍikoṃḍu Śaḍdarśanakku nidhi mâḍikoṃḍu Ma-
27. hattu paraṃpareyâgi âchaṃdrârka-sthâyigaḷāgi- sukha-
28. diṃ anubhavisi bahiri yeṃdu koṭṭa dharma śâsana
29. yidake dēvasâkshi Āditya chaṃdrâvanilō nalaścha daurbhū-
30. mir âpō hrudayaṃ Yamaścha ahaścha rātriścha ubhē-
31. cha saṃdye dharmaś cha jânâtti narasya urtaṃ dâna-pâla-
32. nayōr-madye dânâ-chrēyōnu pâlanaṃ dânât svargam a-
33. vâpnōtti pâlanâd achyutaṃ padaṃ śrī Sadâśi-
34. va ꞁ

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1588 of the Śâlivâhana era, the cyclic year Viśvâvasu, on the 10th lunar day of the bright half of Āśvīja :—

For the charities of Mahattina maṭha built at Kaḍekoppa, hamlet of the village Madavaḍi of Kabunâḍa sīme, by Sidalimgadēva disciple of Daśamukhada Saugana Basavarāja dēva, for the mahattu who has obtained pure and righteous Śivâchâra and is among the mahâmahattus of Heaven and earth,—(with usual titles) Sōmaśēkhara nâyaka, son of Śivappanâyaka, and grandson of Siddappa nâyaka, and great-grandson of Samkaṃṇa nâyaka, descended from Keḷadi Sadâśivarâya nâyaka granted a dharma-śásana as follows.

After taking its price of 378 varahas to the palace from Daśamukhada Sidalinga voḍeya: we have granted the land of the rental value of 37 varahas and 8 haṇas, of the sowing capacity of 27 khaṇḍugas at the rate of one gadyâṇa and four haṇas for each khaṇḍuga in the village Aḍugōḍi of Kēśavagauḍa (?) and a hamlet of the village Maḍavaḍi in the western portion of Śūdravâḍa of Kabunâḍa sīme.

You may enjoy within the four boundaries of the said land the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, futures, ready income and possibilities according to old order, having stored them as a fund for the six *darśana*, in the succession of the mahattu for as long as the moon and sun endure.

Witnesses to this—The sun, moon etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift.

Śrī Sadāśiva.

Note.

This second copper-plate record at the same matt registers a grant of land of the sowing capacity of 27 khaṇḍugas, the rental value being 37 gadyāṇas and 8 haṇas after taking 378 varahas as the price of the land, by Sōmaśēkhara nāyaka, son of Śivappanāyaka, who ruled the Keḷadi kingdom between 1663 and 1671 A.D. The matt that received the grant is the one built at Kaḍekoppa, hamlet of the village Maḍavaḍi in the Kabbunāḍu sīme. Sidalinga dēva, disciple of Daśamukhada Sanganabasavarāja dēva is said to have built the matt.

The date of the record is given as Ś 1581 Visvāvasu Âśvīja śu 10. Here also the cyclic year is expired the Śaka year being current. Hence the date corresponds to Sunday the 8th October 1665 A.D.

The Kabbunāḍu province referred to in the record forms the present Nagar taluk and a portion of South Kanara District, where even now the sugarcane is largely grown. This Kabbunāḍu is referred to in a number of records in Nagar taluk (E.C. VIII, Nr. 1, 3, 5, etc.).

39

3rd copper-plate record in the same matt (incomplete: only one plate remaining).

ಅದೇ ಮಠದಲ್ಲಿರುವ ೩ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಶಿವಾಯನಮಃ । ನಮಸ್ತುಂಗ
2. ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈ
3. ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ
4. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕವರ್ಷ ಸಾವಿರದ ಆಯಿನೂರ ಯಂಭತ್ತೊಂ

6. ಭತ್ತನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ವೈಶಾಖ
7. ಶು ೧೩ ಲ್ಲು ಶ್ರೀಮತ್ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾ
8. ರ ಸಂಪಂನರಾದ ದೇವಾಪ್ರುಥುವಿ ಮಹಾಮಹ
9. ತ್ತಿನೊಳಗಾದ ಪಿನಗುಂಡಿಯ ವಿರುಪಾ
10. ಕ್ಷ ದೇವರ ಮುಖಾಂತ್ರ ಮಹಾಮಹತ್ತಿಗೆ ಶ್ರೀ
11. ಮನ್ಮಹಾಪ್ರಭು ಶಿವಭಕ್ತಿಪರಾಯಣರಾ
12. ದ ಬಿಳಿಗಿ ದೇವಪ್ಪ ವೊಡೇರ ಪುತ್ರರಾದ ತಂಮ
13. ಪ್ಪವೊಡೆರು ತಂಮಪ್ಪವೊಡರ ಪುತ್ರರಾದ ಘ
14. ಂಟೆ ವೊಡೆರು ಘಂಟೆವೊಡೆರ ಪುತ್ರಿಯಾದ
15. ಘಂಟೆ ಅಂಮ್ಮಾಜಿಯವರು ಕೊಟ್ಟ ಧರ್ಮಶಾ
16. ಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಬಿಳಿಗಿ ಸೀಮೆಯೊಳ
17. ಗೆ ನಂಮ ತಂದೆಗಳು ನಂಮನು ಸದಾಶಿವ ನಾಯ
18. ಕರ ಕುಮಾರರಾದ ಭದ್ರಪ್ಪನಾಯಕರಿಗೆ ಧಾರೆನೆ
19. ರದು ಕೊಡುವಾಗ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟದು ಅ
20. ಯಿನೂರು ವರಹದ ಗ್ರಾಮ ನಜೂರು ಅರಂದೂರು

Transliteration.

I-A—

1. śrī Śivāya namaḥ । namas-tuṃga-
2. śiraś-chuṃbi chaṃdra-chāmara chāravē trai-
3. lōkya-nagarāraṃbha mūla-staṃbhāya Śaṃbhave
4. svasti śrī jayābhyudaya Śālivāhana Śa-
5. kavarsha sāvirada ayinūra yaṃbhattoṃ-
6. bhattaneya Parābhava saṃvatsarada Vaiśākha
7. śu 13 llu śrīmat sajjana śuddha Śivāchā-
8. ra saṃpaṃnarāda dēvāpruthuvi mahā-maha-
9. ttinoḷagāda Pinaguṃḍiya Virupā-
10. ksha dēvara mukhāṃtra mahāmahattige śrī
11. man-mahāprabhu Śiva-bhakti-parāyaṇarā-
12. da Biḷigi Dēvappa voḍēra putrarāda Taṃma-
13. ppa voḍeru Taṃmappa voḍera putrarāda Gha-
14. ṃṭe voḍeru Ghaṃṭevoḍera putriyāda
15. Ghaṃṭe Aṃmājiyavaru koṭṭa dharma śā
16. sanada kramaveṃteṃdare Biḷigi sīmeyoḷa-
17. ge naṃma taṃdegaḷu naṃmanu Sadāśiva nāya-
18. kara kumārarāda Bhadrappanāyakarige dhārene-
19. radu koḍuvāga dhārā-dattavāgi koṭṭadu a-
20. yinūru varahada grāma Najūru Araṃdūru

Translation.

Obeisance to Śiva. Praise of Śambhu.

3465

Be it well. In the victorious year 1589 of the Śālivāhana era, the cyclic year Parābhava, on the 13th lunar day of the bright half of Vaiśākha :—

Ghaṃṭe Ammāji, daughter of Ghaṃṭe oḍeya, son of Tammappa Voḍeya, son of the illustrious mahāprabhu, Biḷigidēvappa, devoted to Śiva, granted to the mahāmahattu (matt) through Virūpākshadēva of Pinuguṇḍi, possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, a dharmaśāsana as follows:

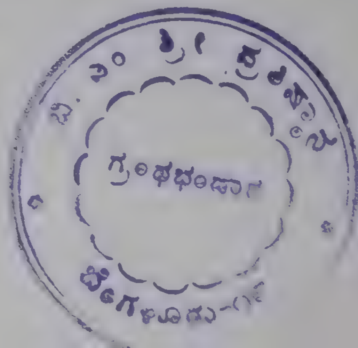
The village Najūru Araṃdūru of the value of 500 varahas in the Biḷigisīme granted to me with pouring of water, when my father gave me (in marriage) to Bhadrappanāyaka, son of Sadāśivanāyaka . . . . . .

Note.

This record is incomplete as the 2nd plate is missing. Still it appears to be an important record as it confirms the information given in the work *Keḷadinṛipa-Vijaya*, regarding the relationship between the Keḷadi and the Biḷigi chiefs. The record registers a grant to the mahāmahattu matt, probably at Kaviledurga, by Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya, son of Tammappa Voḍeya, himself the son of Dēvappa Voḍeya. The land granted is said to have been situated in the village Najūru Arandūru which had been granted to Ghaṇṭe Ammāji by her father during her marriage with Bhadrappa Nāyaka, son of Sadāśiva Nāyaka, belonging to the family of the Keḷadi chiefs. The information of the marriage between Bhadrappanāyaka and Ghaṇṭe Ammāji is also given in *Keḷadinṛipa-Vijaya*. Bhadrappa was Vīrabhadranāyaka's (1629-1645 A.D.) sister's son and his father Sadāśivanāyaka was Vīrabhadranāyaka's aunt's (father's sister's) son. This Sadāśivanāyaka once tried to usurp the throne but was defeated and driven out by Vīrabhadranāyaka. Thereupon he took shelter under Sōde Biḷagi arasus who tried to get him the throne of Keḷadi with the help of the Sultan of Bijapur. But as Vīrabhadranāyaka made alliance with the Sultan, peace was made with the result that the Biḷigi chief Ghaṇṭe Voḍeya gave his daughter Ghaṇṭe Ammāji in marriage to Bhadrayya or Bhadrappanāyaka, son of Sadāśivayya. (*Keḷadi-nṛipa-Vijaya*, pp. 94-97).

Probably after the death of Bhadrappa Nāyaka, Ghaṇṭe Ammāji granted lands in the village which she got as a dowry from her father. The grant is said to have been made through Virūpāksha dēva of Penugoṇḍe. He appears to have been a pontiff of some matt but why the grant was made through him cannot be determined.

The record introduces us to a new Pāḷḷeyagar family, that is of the Biḷigi arasus. Some information about this family is given in the *Mythic Society Journal*, Vol. XIII, No. 4 pp. 755-759, by Dr. R. Shamashastry. But the genealogy given there is slightly different from that found in the present record. The present record gives



the genealogy of the Biḷigi family as follows: Dēvappa Voḍeya, his son Tammappa, his son Ghaṇṭe Voḍeya whose daughter was Ghaṇṭe Ammāji.

The date of the record is given as Ś1589, Parābhava sam. Vaiśākha śu 13. But Ś 1588 was Parābhava and taking this year to be correct, the date would correspond to Sunday, the 6th May 1666 A.D.

40

4th copper-plate record in the same matt.
Single plate.
ಅದೇ ಮಹಂತು ಮಠದಲ್ಲಿರುವ 4ನೇ ತಾಮ್ರಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2. ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೭ ನೆ
4. ಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಲು ಶ್ರೀಮ
5. ತ್ಸಜನ ಶುಧ ಶಿವಾಚಾರ ಸಂಪಂನ ದ್ಯಾವಾ ಪೃಥ್ವಿಮಹಾ
6. ಮಹತಿನ ವಳಗಾದ ಕೆಸನೂರ ಸೀಮೆವಳಗಣ ಉಳುವೆ
7. ಯ ಗ್ರಾಮದಲು ಕರ್ತರಯನವರು ತಂಮ್ಮ ತಾಯಿ ಲಿಂ
8. ಗಂಮಾಜಿಯವರ ಹೆಸರಲು ಕಟಿಸಿದ ಮಹತಿನ ಮ
9. ಟದ ಧರ್ಮಕೆ ಶ್ರೀಮದ್ದೆಡವಮುರಾರಿ ಕೋಟೆಕೋಳಾಹಳವಿ
10. ಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಟಾಪಕ ಶಿವಗುರು
11. ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕ
12. ರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಣನಾಯಕರ ಪ್ರಪೌತ್ರರು
13. ಸಿದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು
14. ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮ ಪತ್ನಿಯರಾದ ಚೆಂ
15. ನಂಮಾಜಿಯವರು ಬರಸಿಕೊಟ ಯೆತ್ತಿನಮಾನ್ಯದ
16. ಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ಮಟಧರ್ಮಕೆ ೨೫ ಇಪತ್ತೈದು
17. ಯೆತ್ತಿನ ಮಾನ್ಯವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟಿಧೇವೆ। ಅಡ
18. ಕೆ ಮೆಣಸು ಝುಲಿಪಟಿ ಖೊಬರಿಕವಾಡ ಮುಂತಾದ ಗಡಿಸಿನ
19. ಸರಕು ಹೊರತಾಗಿ ಅಕಿ ಭತ ರಾಗಿ ಯೆಂಣೆ ತುಪ್ಪ ಕಾಯಿ
20. ಬೆಲ್ಲ ವಿದುಳ ಮುಂತಾಗಿ ಯಿಕೇರಿ ದುರ್ಗದ ಹೋಬಳಿ

ಹಿಂಭಾಗ—

21. ಘಟತೆಳಗಣ ಸುಂಕದ ಠಾಣೆಗಳಲಿ ಯೆತುಗಳ ವರ್ಗ
22. ವಯುಸ ಬರಸಿ ಹೇರಿಕೊಂಡು ಶಡ್ದ್ರುಷನಕು ನಿಧಿಮಾ
23. ಡಿಕೊಂಡು ಮಹತು ಪರಂಪರೆಯಾಗಿ ಮಟಧರ್ಮ ನಡ
24. ಸಿಕೊಂಡು ಬಾಹದೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ ಶ್ರೀ
25. ಸದಾಶಿವ

Transliteration.

Front—

1. namas-tuṃga-śiraś-chuṃbi chaṃdra-chāmara chāravē trailō-

2. kya nagarārambha mūla-stambhāya Sambhave svasti śrī ja-
3. yābhyudaya Śālivāhana Śakavarusha 1596 ne-
4. ya Pramādi saṃvatsarada Mārgaśira śu 15 lu śrīma-
5. t sajana-śudha-Śivāchāra-saṃpaṃna dyāvā-pṛithvi-mahā-
6. mahatinavaḷagāda Kesanūra sīme vaḷagaṇa Uḷuve-
7. ya grāmadalu Kartarayanavaru taṃma tāyi Liṃ-
8. gaṃmājiyavara hesaralu kaṭisida mahatina ma-
9. ṭada dharmake śrīmadd Eḍevamurāri kōṭe kōḷāhala vi
10. śudha-Vaidkiādvita-sidhāṃta pratishṭāpaka Śiva-guru-
11. bhakti-parāyaṇarāḍa Keḷadi Sadāśiva rāya nāyaka-
12. ra vaṃśōdbhavarāda Saṃkaṃṇa nāyakara prapautraru
13. Sidappanāyakara pautraru Śivappanâyakara putraru
14. Sōṃaśēkhara nâyakara dharmapatniyarâda Cheṃ-
15. nammâjiyavaru barasi koṭa yettina mânyada
16. śâsanada kramaveṃtteṃdare maṭa dhaṛmake 25 ipataidu
17. yettina mānyavanu Śivārpitavâgi biṭṭidhēve aḍa-
18. ke meṇasu jhalipaṭi khobari kavâḍa muṃtâda gaḍisina
19. saraku horatâgi aki bhata râgi yeṃṇe tuppa kâyi
20. bella viduḷa muṃtâgi Yikēri durgada hōbaḷi

Back—

21. ghaṭa-teḷagaṇa suṃkada ṭhâṇegaḷali yetugaḷa varna
22. vayasa barasi hērikoṃḍu Śaḍdaruśanaku nidi mâ-
23. ḍikoṃḍu mahatu paraṃpareyâgi maṭha dharma naḍa-
24. sikoṃḍu bâhadeṃdu koṭa dharma-śâsana śrī
25. Sadâśîva.

Translation.

Obeisance to Śambhu, etc.

Be it well. In the victorious year 1596 of the Śâlivâhana era, the cyclic year Pramâdi, on the 15th lunar day of the bright half of Mârgaśira.—

For the charities of the Mahattu maṭha which is possessed of pure and righteous Śivâchâra and is among the mahâmahattus of Heaven and earth, built by Karttaraya (? Sōmaśēkhara Nāyaka) in the name of his mother Lingammâji, in the village Uḷuve of Kesanūr sīme–(with usual titles) Chennammâji, lawful queen of Sōmaśēkhara Nâyaka, son of Śivappa Nâyaka, and grandson of Sidappa Nâyaka and great-grandson of Saṃkaṃṇa Nâyaka, got executed the following charter of the grant of freedom from bullock tax :—

For the charities of the matt we have granted freedom from bullock tax on 25 pack bullocks. Except the valuable articles (? gaḍasina saraku) such as areca-nut, pepper, lace, silk, cocoa-nut kernels, etc.,—rice, paddy, râgi, oil, ghee, cocoa-nut,

jaggery, pulses, etc., you may carry after getting the colour and the age of the bullocks written in the ṭhâṇas below the ghats in the hobli of Yikēri durga, store them as fund for the six darśana and carry on the *dharma* of the *maṭha* in succession of the mahattu.

Śrī Sadâśiva.

Note.

Like inscription No. 37 above this is another grant of the freedom from bullock tax. It records the grant of freedom from bullock tax on 25 pack bullocks by Chennammâji, queen of Sōmaśēkhara Nâyaka I. Chennammâji ruled the kingdom after the death of Sōmaśēkhara Nâyaka from 1672 to 1694 A.D. The matt which received the grant was the one built at Uḷuve of Kesanūru sīme. This matt was built by *Kartarayya* (? Sōmaśēkhara Nāyaka) in the name of his mother Lingammâji. The age and colour of the bullocks, belonging to the matt, that pass through the customs houses were being recorded in the ṭhâṇas (customs houses) so that others might not deceive in the name of the matt.

The record is dated as Ś 1596 Pramâdi sam. Mârgaśira śu. 15. Ś 1595 was Pramâdi and the date corresponds to Saturday, 13th May 1673 A.D.

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5th copper-plate record in the same matt.
Single plate.
ಅದೇ ಮಠದಲ್ಲಿರುವ 5ನೆಯ ತಾಮ್ರದ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ಥಂಭಾಯ ಶಂಭವೆ । ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೫
3. ೯೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೭ ಲು । ಶ್ರೀ ಮದ್ದೆಡವಮುರಾರಿ
4. ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುಧವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿಪರಾ
5. ಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ । ಸಂಕಂಣನಾಯ
6. ಕರ ಪ್ರಪೌತ್ರರು । ಸಿದಪನಾಯಕರ ಪೌತ್ರರು । ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖ
7. ರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಚೆಂನಂಮಾಜಿಯವರು । ಸಜನಶುಧ ಶಿವಾಚಾರ
8. ಸಂಪಂನರಾದ । ಯೀಕೇರಿ । ಕೆರೆಮಟದ ಮಳೆಬಿಗೆ ರುದ್ರಮುನಿದೇವರಿಗೆ । ಬರೆಸಿಕೊಟ್ಟ ಮೂ
9. ಲ ವಿಸದಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ । ಹಿರೆವೆಂಕಟಪನಾಯಕ ಅಯನವರು । ಶಾಲಿವಾ
10. ಹನ ಶಕವರುಷ ೧೫೧೫ನೆಯ ವಿಜೆಯ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೧೦ಲು ಮಹಾನಾ
11. ಡನು ಅನುಮತ್ತಿಸಿಕೊಂಡು ಬರಸಿಕೊಟ ಶ್ರೀ ತಾಳೆವಾಲೆಯ ಪಟೆಯೂ ಶಿಥಿಲವಾಯಿ
12. ತು ತ್ತಾಂಬ್ರಶಾಸನ ಬರಸಿಕೊಡಬೇಕೆಂದು । ಆ ಪಟ್ಟೆನು ತಂದು ತೋರಿ ಹೇಳಿಕೊಂಡ ಸ
13. ಂಮಂಧಾ ಪ್ರಾಕು ಬರಸಿಕೊಟ್ಟ ಪಟೆಯಪ್ರಮಾಣು । ನಮಗೆ ಕಾಣಾಚಿಯಾಗಿ ನಡದು
14. ಬಂದ । ಆರಗದ ವೆಂಟೆಯಕೆ ಸಲುವ ಆರಗ ಕೊಡಊರು ಯೆಡೆಹಳ್ಳಿ ಆವಿನ

15. ಹಳಿಕಾರು ಊರುಬಿದರೂರು ಮೊಸರೂರು ಮಾಳೆನಹಳಿ ಸಹಾ ಯೆಂಟು ಪೇಠೆಗಳಲ್ಲಿ
16. ಅರಮನೆ ಸುಂಕಕೆ ನಡೆವಂಥಾ ಉಭೆಯ ಮಾರ್ಗಕೆ ಹೇರು ೧ ಕೆ—ವಿಸದಲೆಕ । ಆರಗದ
17. ಠಾಣೆವಂದರ ಸ್ಥಳದ ಸುಂಕದಲಿ ಅಡಕೆ ಲಕ್ಷ ೧ ಕೆ । ಸಲುವದು ' ।೦ ಹಾಗದಲೆಕ । ಕೆಳದಿ
18. ಹೋಬಳಿಯ ಕಲುಸೆಮಾರ್ಗದ ಸುಂಕ । ಜಂಬೂರ ಮಾರ್ಗದ ಸುಂಕ ಸೊರಬಗುತ್ತಿ ಮಾರ್ಗದ
19. ಸುಂಕ ಸಹಾ ಆಪೇಠೆಗಳಲ್ಲಿ ಅರಮನೆ ಸುಂಕಕೆ ನಡವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇ
20. ರು ೧ಕೆ—ವಿಸದಲೆಕ । ಯಿರಿತ್ತಿ ಮೂಲುವಿಸವನು ರುದ್ರಮುನಿ ದೇವರಮಟ ಧರ್ಮಕೆ ಶಿ
21. ವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟೆವಾಗಿ ಆ ಮೂಲವಿಸದಲ್ಲಿ ಹುಟ್ಟಿದ ಹಣವನು ನಿಂಮ್ಮ ಶಿಷ್ಯ ।
22. ಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ । ಮಟಧರ್ಮ ನಡಸಿಕೊಂಡು ಬಾ
23. ಹದೆಂದು ಕೊಟ ಮೂಲವಿಸದ ಧರ್ಮಶಾಸನ । ಯೀ ರುದ್ರಮುನಿದೇವರು ಅವರ ಶಿಷ್ಯ
24. ಪಾರಂಪರ್ಯ್ಯವಾಗಿ । ಸ್ತ್ರೀಪರಿಗ್ರಹ ಮಾಡಸಲ್ಲದು । ಶ್ರೀ ಯೆತ್ರ ಯೋಗೀಶ್ವರಃಕುಯ್ಯಾ
25. ಶಿವಲಿಂಗಾರ್ಚನಂಸಕ್ರು । ವಸಂತಿ ತತ್ರತೀರ್ತಾನಿ । ಸರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹಾಹರಸ್ಯ
26. ಪ್ರೀಣನಾರ್ಥಂತು । ಶಿವಭಕ್ತಾಯದೀಯತೆ । ದಾನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂ ಕೇವಲಂ ।

ಹಿಂಭಾಗ—

27. ಮೋಕ್ಷಸಾಧನಂ । ತಸ್ಮಾತ್ಸಾತ್ರ ತಮಗ್ಲಾತ್ಥ ಶಿವಭಕ್ತಾಮಕಲ್ಮಶಂ । ತಸ್ಮೈಸರ್ವಂ ಪ್ರದಾತವ್ಯಂ।
28. ಅಕ್ಷಯಂ ಫಲಮಿಛತಾ । ಶಿವಯೋಗಿಗ್ರುಹೆಯಸ್ಯಭಿಕ್ಷಾಂ ಗ್ರುಹ್ಣಾತಿ ಸಕ್ರುತಾಂ ।
29. ಕುಲಂತರಯೆತೆ ತೇನಸಪ್ತಸಪ್ತಚಸಪ್ತಚ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋನುಪಾ
30. ಲನಂ ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಥಾಂಕರಂ ಪದಂ । ಸ್ವದತಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ ।
31. ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ । ಉ್ರತಿಥೇದವಿದೌ
32. ದ್ವಿಜಾರ್ಥಹರಣೆ । ಮಿತ್ರಾಪದಾಂವಾರಣೆ । ಸಂಪ್ರಾಪ್ತಿಶರಣೆ ಕಳತ್ರಹರಣೆಸ್ವಾಮಿ ಗ್ರು
33. ಕ್ಷಿಗೋಗ್ರಹೆ । ಯೆಶಪ್ತಃಪುರಶಃಪರಾಂಮ್ಮುಖತಯಃ ಕುರುವಂತ್ಯುದಾನಶೀನ । ತಂತಾನಾ
34. ಲೋಕ್ಯವಿಲೋಕಿನಂಮ್ರುಗಯತೆ । ಸೂರ್ಯೋಪಿಸೂರ್ಯ್ಯಂತರಂ । ೯ಂತ್ರೊಪಿದಕೆ । ಆದಿ
35. ತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ । ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ರುದಯಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
36. ಉಭೇಚಸಂಧ್ಯೆಧರ್ಮಶ್ಚಜಾತಿನರಸ್ಯ ಉ್ರತಂ । ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tuṃga-śiras-chuṃbi chaṃdra-châmara-chârave trailōkya-nagarâraṃbha mūla-
2. sthaṃbhâya Saṃbhave । svasti śrī jayâbhyudaya Sâlivâhana Śakavarusha 15
3. 96 neya Pramâdi saṃvatsarada । Pâlguṇa śu 7 lu, śrīmadd Eḍevamurâri
4. kōṭe-kōlâhaḷa viśudha-Vaidikâdvaita-sidhâṃta-pratishṭâpaka Śiva-guru-bhakti-parâ-
5. yaṇarâda Keḷadi Sadâśivarāyanāyakara vaṃśōdbhavarāda, Saṃkaṃṇanāya-
6. kara prapautraru, Sidapanāyakara pautraru, Śivappanāyakara putraru Sōmaśēkha-
7. ra nāyakara dharmapatniyarāda Cheṃnaṃmājiyavaru । sajana-śudha-Sivāchāra
8. saṃpaṃnarâda । Yikēri । Keremaṭada Maiebige Rudramunidēvarige । barasikoṭṭa mū-
9. lavisada śāsanada kramaveṃteṃdare । Hireveṃkāṭapa nāyaka ayanavaru । Śālivā-

10. hana Śakavarusha 1515 neya Vijeya saṃvatsarada Śrāvaṇa śu 10 lu Mahānā-
11. ḍanu anumattisikoṃḍu barasi koṭa śrī tāḷivāleya paṭeyū śithilavâyi-
12. tu ttāṃbra śasana barasi koḍabēkeṃdu â paṭṭenu taṃdu tōri hēḷikoṃḍa sa-
13. ṃmamdhā prāku barasi koṭa paṭeya pramāṇu ꞁ namage kāṇāchiyāgi naḍadu
14. baṃda Āragada vēṃṭeyake saluva Āraga Koḍāūru Yeḍehaḷi Āvina-
15. haḷi Kāruūru Bidarūru Mosarūru Māḷenahaḷi saha yeṃṭu pēṭhegaḷalli
16. aramane suṃkake naḍavaṃtha ubheya ṃārgake hēru 1 ke $\frac{1}{16}$ visada leka ꞁ Āragada
17. ṭhāṇe vaṃdara sthaḷada suṃkadalli aḍake laksha 1 ke ꞁ saluvadu ‘ 10 hāgada leka ꞁ Keḷadi-
18. hōbaḷiya Kaluse mārgada suṃka ꞁ Jaṃbūra mārgada suṃka Soraba Gutti mārgada
19. suṃka saha ā pēṭhegaḷaḷḷi aramane suṃkake naḍavaṃtha ubhaya mārgake hē-
20. ru 1 ke $\frac{1}{16}$ visada leka ꞁ yiritti mūluvisavanu Rudramuni dēvara maṭa dharmake Śi-
21. vārpitavāgi biṭṭevāgi ā mūla visadalli huṭṭida haṇavanu niṃmma śishya-
22. pāraṃparyyavāgi āchaṃdrārkā sthāyigaḷāgi ꞁ maṭa dharṃa naḍasikoṃḍu bā-
23. hadeṃdu koṭa mūlavisada dharma śāsana ꞁ yī Rudramuni dēvaru avara śishya
24. pāraṃparyyavāgi ꞁ strī parigraha māḍa salladu ꞁ śrī yetra yōgīśvaraḥ kuryyā
25. Śivaliṃgārchanaṃ sarkru ꞁ vasaṃti tatra tīrtāni ꞁ sarvāṇi saptakaṃ guhā Harasya
26. prīṇanārthaṃtu ꞁ Śivabhaktāya dīyateꞁ dānaṃ tad vimalaṃ prōktaṃ kēvalaṃ

Back—

27. mōksha-sādhanaṃ tasmāt chātra tama glāttha Śivabhaktāmakalmaśaṃꞁtas-mai sarvaṃ pradātavyaṃ ꞁ
28. akshayaṃ phalaṃ ichhati ꞁ Śivayōgi gruhe yasya bhikshāṃ gruhṇāti sakrutāṃ ꞁ
29. kulaṃ tarayate tēna sapta sapta cha sapta cha ꞁ dāna-pālanayōr madhyē dānā-chhrēyōnu pā-
30. lanaṃ dānāt svargaṃ avāpnōti pālanā Chhamkaraṃ padaṃ ꞁ svadatā dvi-guṇaṃ puṃṇyaṃ ꞁ
31. paradattānupālanaṃ paradattāpahārēṇa sva datam nishphalaṃ bhavēt ꞁ urtichhēdavidau
32. dvijārthaharaṇe ꞁ mitrāpadāṃ vāraṇe ꞁ saṃ-prāpti śaraṇe kaḷatra haraṇe svāmi gru-
33. kshi gōgrahe ꞁ yē śaptaḥ puraśaḥ parārṃ mmukhatayaḥ kuruvamtyu dāna śīna ꞁ taṃ tānā-

34. lōkya vilōkinaṃ mrugayate । sūryōpi sūryyaṃ taraṃ । yimttopidake । ādi-
35. tya chaṃdrāvanilōnalaścha । dyaurbhūmir āpōhrudayaṃ Yamaścha । ahaścha rātrischa
36. ubhēcha saṃdhyē dharmaścha jānāti narasya urtam। srī Śadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 7th lunar day of the bright half of Phālguṇa :—

(With titles and descent as in the previous No. 40) Chennammāji got executed the *mūla-viśada* śāsana to Maḷebige Rudramunidēva of Keremaṭa at Yikēri, who has obtained pure and righteous Śivāchāra, as follows :—

As it was represented that the *tālivāle paṭṭe* got executed with the consent of the mahattu, in the victorious year 1515 of the Sālivāhana era, on the 10th lunar day of the bright half of Śrāvana, by Hire Venkaṭapa Nāyaka ayya, had become ruined and that a copper śāsana should be got written for the same, and as that *paṭṭe* was brought and shown, on the authority of that old *paṭṭe* got executed :

In the 8 market-towns–Āraga, Koḍaūru, Yeḍe haḷi, Āvinahaḷi, Kāru-ūru, Bidarūru, Mosarūru and Māḷenahaḷi–belonging to Āragada vēṇtēya, which has come down to us from a long time, the tax to be given to the palace on both ways at $\frac{1}{16}$ visa per load ; In a ṭhāṇa at Āraga, the tax at $\frac{1}{4}$ haṇa per one lakh of areca-nut ; tax in the Kaluse road of Keḷadi hobli ; tax of the Jaṃbūr road, and tax from the road between Sorab and Gutti also; the tax to be given to the palace on both the ways at $\frac{1}{16}$ vīsa per load. Thus as we have granted the *mulu-vīsa* for the charities of Rudramunidēva's mutt, you can carry on the charity of the matt in succession of your disciples as long as the moon and sun endure. Thus is the *mula-visadı* dharma-śāsana given. This Rudramunidēva and his disciples in succession should not accept women.

Where a yōgīśvara worships Śīvaliṅga even once, Pārvati and Saṇmukha, there all sacred waters (tīrthāni) dwell always. Whatever is given to a devotee of Śiva is an act of devotion and is free from sin and is an essential aid to salvation, etc., etc.

Note.

This record also belongs to the reign of Channammāji like the previous one and is dated in Ś 1596 Pramādi Phāl śu 7. Ś 1595 was Pramādi and the date would thus correspond to Wednesday, 4th March 1674 A.D.

The inscription records the renewal of the old grant issued by Venkaṭappa nāyaka on the palmyra leaf to the matt of Maḷabige Rudramuni-dēva. The grant was re-issued on copper plate by Chennammāji on the above-mentioned date. The grant consists of some tax known as *mula vīsa* collected in the 8 towns. What exactly is

meant by *mula vīsa* is not known. One other grant of this *mula vīsa* is mentioned in E.C. VIII, Tl. 46. At the end the record gives a curious warning to Rudramuni dēva and his disciples that they should not accept women.

42

6th copper plate in the same **matt.**
Single Plate.
ಅದೇ ಮಠದ 6ನೆಯ ತಾಮ್ರಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರುಷ ೧೬೧೮ನೆಯ ಯುವ
5. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ ೧೫ಲ್ಲೂ ಶ್ರೀಮದ್ದೆ
6. ಡವ ಮುರಾರಿ ಕೋಟೆ ಕೊಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾ
7. ದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಟಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿ ಪ
8. ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ರಾಯ ನಾಯ
9. ಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಣನಾಯಕರ ಪ್ರ
10. ಪೌತ್ರರು ಸಿದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ ನಾ
11. ಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ಧ
12. ರ್ಮ ಪತ್ನಿಯರಾದ ಚೆಂನಂಮ್ಮಾಜಿಯವರೂ
13. ಆರಗದ ಕಂಬಾಳಸಿದ ರಾಮದೇವರ ಶಿಶ್ಯರು ।
14. ವಿರುಪಾಕ್ಷ ದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂಮಿ ಕ್ರ
15. ಯ ದಾನ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ನಿಂ
16. ಮ ಕೈಯ ಕ್ರಯಗ ೧೮೫ ಶಾಸನ ಬರಸಿಕೊಡುವ ।
17. ಬಗೆ ಕಾಣಿಕೆ ಗ ೧೫ ಉಭಯಂ ಗ ೨೦೦ ಯಿಂನೂ

ಹಿಂಭಾಗ—

18. ರು ವರಹನೂ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಬಿಟ್ಟ
19. ಸ್ವಾಸ್ತೆ ಮಧುವಂಕ ನಾಡಸೀಮೆ ಪಟ್ಟಣ ಸುತ್ತಣ ಪಟ್ಟ
20. ಡಿ ವಳಗಣ ಬಾಳಗೋಡ ಗ್ರಾಮದಿಂದ ದುರ್ಗದ ಜಾಕ
21. ಪನ ಭದ್ರಂಣನ ಸ್ವಾಸ್ತೆಯಿಂದ ಸುಂಕದ ಕೋನಪನಿಂದ
22. ಕ್ರಯವಾಗಿ ಬಂದ ಬಗೆಯಲ್ಲೂ ಬಿಜ ಖ ೩ಂಕೆ ಭತ್ತ
23. ಖ ೧೧೫ಕ್ಕೆ ಗ ೧೪೩।।।೦ ಬಿರಾಡದಿಂದ ಗ ೨।।೦ ಉಭ
24. ಯಂ ಗ ೧೬।।೩।।।೦ ವಿಂಗಡದಿಂದ ಸಾಲೂರಿಂದ ಬಿಜ
25. ಖ ೩ಕೆ ಭತ್ತ ೧೩ ಕೆ ಗ ೧।।೧।೦ ಉಭಯಂ ರೇಖೆ ಪ್ರಮಾ
26. ಣು ಸಿಸ್ತು ಗ ೧೮।।೦ ಹದಿನೆಂಟ್ಟುವರೆ ವರಹನ ಸ್ವಾಸ್ತೆ
27. ನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟೆವಾಗಿ ಯೀ ಭೂಮಿಗೆ ನೆಟ್ಟ ಲಿ
28. ಂಗ ಮುದ್ರೆ ಕಲ್ಲಿನೊಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀ
29. ಣಿ ಆಗಾಮಿಸಿಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಾಭೋಗತ್ತೇಜಸ್ವಾ
30. ಂಮ್ಯವನೂ ಪೂರ್ವಮದಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂ

31. ಡು ಶಿಶ್ಯಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಸು
32. ಖದಿಂ ಅನುಭವಿಸಿ ಬಾಹದೆಂದು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮ
33. ಶಾಸನ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿ ಲೊನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾ
34. ಪೊಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೆ ಚ ಸ
35. ಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತ್ರಂ ದಾನ ಪಾಲನಯೊ
36. ರ್ಮಥ್ಯೆ ಧಾನಾಥ್ರೇಯೆನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೊ
37. ತ್ತಿ ಪಾಲನಾ ದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tumga-śiraś-chumbi chamdra-chāmara-chāra-
2. ve trailōkya nagarārambha mūla-stambhāya
3. Śambhave svasti śrī jayābhyudaya Śāli-
4. vāhana Śaka varusha 1618 neya Yuva
5. samvatsarada Śrāvaṇa śudha 15 llu śrimadd-E-
6. ḍava-murāri kōṭe-kōḷāhaḷa viśudha-Vaidikā-
7. dvaita-sidhāmta pratishṭāpaka Śiva-guru-bhakti-pa-
8. rāyaṇarāda Keḷadi Sadāśivarāya nāya-
9. kara vamśōdbhavarāda Saṃkaṃṇa nāyakara pra-
10. pautraru Sidappanāyakara pautraru Śivappa nā-
11. yakara putraru Sōmaśēkhara nāyakara dha-
12. rma patniyarāda Chemnaṃmmājiyavaru
13. Āragada Kaṃbāḷa-Sidarāme dēvara śiśyaru
14. Virūpāksha dēvarige barasikoṭṭa bhūmi kra-
15. ya dāna dharma śāsanada kramaveṃtteṃdare niṃ-
16. ma kaiya kraya ga 185 śāsana barasi koḍuva
17. bage kāṇike ga 15 ubhayaṃ ga 200 yiṃnū-

Back—

18. ru varahanu aramanege tegadukoṃḍu biṭṭa
19. svāste Madhuvaṃka nāḍa sìmepaṭṭaṇa suttaṇa paṭṭa-
20. ḍi voḷagaṇa Baḷagōḍa grāmadiṃda durgada Jāka-
21. pana Bhadraṃṇana svāsteyiṃda suṃkada Kōnapaniṃda
22. krayavāgi baṃda bageyallū bīja kha 30 ke bhatta
23. kha 115 kke ga 14‘3¾ birāḍadiṃda ga 2½ ubha-
24. yaṃ ga 16½‘3¾ viṃgaḍadiṃda Sālūriṃda bija
25. kha 3 ke bhatta kha 13 ke ga 1½ 1¼ ubhayaṃ rēkhe pramā-
26. ṇu sistu ga 18½ hadinemṭṭuvare varahana svāste-
27. nū Śivārpitavāgi biṭṭevāgi yī bhūmige neṭṭa li-
28. ṃga mudre kallinoḷaguḷa nidhi nikshēpa jala pāshāṇa akshī-

29. ṇi āgāmi sidha sādhyaṃgaḷemba ashṭa-bhōgattēja svā
30. ṃyavanū pūrva mariyādeyalli āgumāḍikoṃ-
31. ḍu śiśya pāraṃparyyavāgi āchaṃdrārka sthāyigaḷāgi su-
32. khadiṃ anubhavisi bāhadeṃdu barasi koṭṭa bhū-dāna-dharma
33. śāsana Āditya-Chaṃdrāvanilōnalaścha dyaur-bhūmir-ā-
34. pō hrudayaṃ Yamaścha ahaścha rāttriścha ubhēcha sa-
35. ṃdhyē dharmścha jānāti narasya urtaṃ dāna-pālanayō-
36. r-mdhye dānāchhrēyenu-pālanaṃ dānāt svargam avapnō-
37. tti pālānad achyutaṃ padaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1618 of the Śālivāhana era, the cyclic year Yuva, on the 15th lunar day of the bright half of Śrāvaṇa :—

(With titles and descent as in the above No. 40) Chennammāji got executed the following charter of the gift of land to Virūpākshadēva, disciple of Kambāḷa Sidarāmedēva of Āraga :—

The land granted after taking from you 185 gadyāṇas to the palace as the price and 15 gadyāṇas as the fee (*kāṇike*) for having got the charter executed; total 200 varahas :—From the village Bāḷagōḍa in the Paṭṭaḍi of the city in Madhuvanka nāḍu, from the lands of Jākapana Bhadraṇṇa of Durga, the lands purchased from Sunkada Kōnapa for 30 khaṇḍugas of seeds and 115 khaṇḍugas of paddy 14 gadyāṇas and $3\frac{3}{4}$ haṇas; from Sālūr-for 3 khaṇḍugas of seeds and 13 khaṇḍugas of paddy $1\frac{1}{2}$ gadyāṇas and $1\frac{1}{4}$ haṇas; total of the income is $18\frac{1}{2}$ varahas. As this much of land has been granted as an act of devotion to god Śiva, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities, in succession of the disciples for as long as the moon and sun endure. Thus is the dharma śāsana of the grant of land written.

The sun, moon, etc., know men's actions.

Between making a new gift, etc.

Śrī Sadāśiva.

Note.

This is another grant of the time of Queen Chennammāji. The donee is Virūpākshadēva, disciple of Kambāḷada Sidarāmedēva. The grant consists of 30 khaṇḍugas of wet land which was granted by Chennammāji after taking its value of 200 gadyāṇas from the donee to the palace.

The date of the record Ś 1618 Yuva sam. Śrāvana śu 15 corresponds to Wednesday, 14th August 1695 A. D.

43

7th copper plate record in the same matt.
Single plate.
ಅದೇ ಮಠದಲ್ಲಿರುವ 7ನಯ ತಾಮ್ರಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
3. ಯ ಶಾಲಿವಾಹನಶಕವರುಷ ೧೬೩೦ನೆಯ ಸರ್ವಜಿತ್ತುಸಂವತ್ಸರದ
4. ಮಾಘ ಶು ೩ ಲೂ ಶ್ರೀಮತ್ಸಜ್ಜನಶುಧಶಿವಾಚಾರಸಂಪಂನ ದ್ಯಾ
5. ವಾಪೃಥವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ತ್ತೀರ್ಥರಾಜಪುರದಲು ವೀರಂ
6. ಮಾಜಿಯವರು ಕಟ್ಟಿಸಿದ ಮಹತ್ತಿನಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮು
7. ರಾರಿ ಕೋಟಿಕೋಳಾಹಲ ವಿಶುಧವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತಪ್ರತಿಷ್ಟಾಪ
8. ಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಯಣರಾದ ಕೆಳದಿಸದಾಶಿವರಾಯ
9. ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ದಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು
10. ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆಂನಂಮ್ಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯ
12. ಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನಮಾಂನ್ಯದ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಪ್ರಾಕುಬಿಟ್ಟ ಹದಿನೈದು ಯೆತ್ತಿನಮಾ
14. ನ್ಯಕ್ಕೆ ಬರಸಿಕೊಟ್ಟ ನಿರೂಪವು ಯೆಡವರವಾದ್ದರಿಂದ ಆಮೇಲೆ
15. ಕಾಲಾವಧಿಗೆ ವಂದುಸಾರಿ ಕೆಲವು ಜಿನಸಿ ಮಠದ ಧರ್ಮಕ್ಕೆ ತರಿ
16. ಸಿಕೊಳುತ್ತಿದ್ದೆಉ ಅದು ಧರ್ಮಕ್ಕೆ ಸಾಕಾಹದಿಲ್ಲ ಮಾನ್ಯವ ಬಿಡ
17. ಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಯೀಮಠದ
18. ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತು ನಡೆ ೧೦ ಹತ್ತು ಯೆತ್ತಿನಮಾ
19. ನ್ಯವನು ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟೆವಾಗಿ ಯೀಹತ್ತುಯೆತ್ತಿ
20. ನಮೇಲೆ ಅಡಕೆ ಮೆಣಸು ಝಲಿಪಚ್ಚೆಕವಾಡ ಮುಂತಾದ
21. ಘಡಿಸಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನಸು ಅಕ್ಕಿ
22. ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ಯೆಂಣ್ಣೆ ತುಪ್ಪ ಕಾಯಿಕತ್ತ್ರಕಾ

ಹಿಂಭಾಗ—

23. ಚುಹೊಬರಿ ವುತುತ್ತೆ ಬೆಲ್ಲ ಕಬ್ಬಿನ ವಿದಳ ಬೂಸ ಮುಂತಾದ
24. ಜಿನಸನು ದುರ್ಗಯಕ್ಕೇರಿ ಘಟ್ಟದ ತ್ತೆಳಗಣ ಹೋಬಳಿ ಸುಂಕ
25. ದಲ್ಲಿ ಸಹ ಯೆತ್ತುಗಳ ವರ್ನ ವಯಸ್ಸುಗಳನು ಬರಸಿ ಯೀಪ್ರ
26. ಮಾಣು ಜಿನಸನು ಹೇರಿಕೊಂಡು ಷಡ್ದರುಶನಕ್ಕೂ ನಿಧಿಮಾ
27. ಡಿ ಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
28. ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಮಠದ ಧರ್ಮವನಡಸಿಕೊಂ
29. ಡು ಬಾಹದೆಂದು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಧರ್ಮಶಾ
30. ಸನ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೊನಳಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೊ
31. ಹ್ರುದಯಂಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ವುಭೇಚಸಂಧ್ಯೇಧ

32. ಮರ್ಶ್ಚಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾ
33. ನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾ
34. ದಚ್ಚುತಂ ಪದಂ ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು
35. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತು
36. ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರಿ ಪಿತ್ರುದತ್ತಾ ಸಹೋದರಿ ಅನ್ಯದತ್ತಾ ಸ್ವ
37. ಯಂಮಾತ್ತಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತು ಯತ್ರಯೋ
38. ನೀಶ್ವರಃ ಕುರ್ಯ್ಯಾರ್ತು ಶಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತು ವಸಂತ್ತಿ।
39. ತತ್ರತೀರ್ಥಾನಿ ಶರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹ ಹರಸ್ಯಪ್ರೀಣನಾ
40. ರ್ಥಂತ್ತು ಶಿವಭಕ್ತಾಯದೀಯತೆ ದಾನಂ ತದ್ವಿಮಲಂ ಪ್ರೋ
41. ಕ್ತಂ ಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀಸದಾಶಿವ

Transliteration.

Front—

1. namas tuṃga-śiraś-chuṃbi chaṃdra-chāmara-chāravē trailōkya-nagarā-
2. raṃbha mūla-staṃbhāya Śaṃbhave svasti śrī jayābhyuda-
3. ya Śālivāhana Śaka varusha 1630 neya Sarvajittu saṃvatsarada
4. Māgha śu 3 lu śrīmat sajjana śuddha Śivāchāra saṃpaṃna dyā-
5. vā pruṭhavi mahāmahattina vaḷagāda tTīrtharājapuradalu Vīraṃ-
6. mājiyavaru kaṭṭisida mahattina maṭhada dharmake Yeḍava Mu-
7. rārī kōṭe-kōḷāhaḷa viśudha-Vaidikādvaita- sidhāṃta-pratishaṭāpa-
8. ka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadāśivarāya-
9. nāyakara vaṃśōdbhavarāda Siddappanāyakara prapautraru
10. Śivappa nāyakara pautraru Sōmaśēkhara nāyakara dharma-pa-
11. tniyarāda Cheṃnaṃmmājiyavara putraru Basavappa nāya-
12. karu barasi koṭṭa yettina māṃnyada śāsanada kramaveṃtteṃda-
13. re yī maṭhada dharmake prāku biṭṭa hadinaidu yettina mā-
14. nyakke barasi koṭṭa nirūpaü yeḍavaravāddariṃda āmēle
15. kālāvadhige vaṃdu sāri kelaü jinasi maṭhada dharmakke ttari-
16. si koḷuttiddeü adu dharmakke sākāgadilla mānyava biḍa-
17. bēkeṃdu Mariyappanavaru hēḷiddariṃda yīmaṭhada
18. dharmakke biṭṭa mānyada yettu naḍe 10 hattu yettina mā-
19. nyavanu Śivārpitavāgi biṭṭevāgi yī hattu yetti-
20. na mēle aḍake meṇasu jhalipaṭṭe kavāḍa muṃttāda
21. ghaḍisina saraku horattâgi hērikoṃba jinasu akki
22. bhatta râgi uppu huḷi yeṃṇe tuppa kâyi katta kâ-

Back—

23. chu khobari ututte bella kabbina vidaḷa būsa muṃttāda
24. jinasanu durga Yikkēri ghaṭṭada tteḷagaṇa hōbaḷi suṃka-
25. dalli saha yettugaḷa varna vayassugaḷanu barasi yī pra-

26. mâṇu jinasanu hērikomḍu shaḍḍaruśanakkū nidhi mā-
27. ḍikomḍu mahattu pâramparyyavāgi â-chamḍrârkka-
28. sthāyigaḷāgi sukhadiṃ maṭhada dharmava naḍasi koṃ-
29. ḍu bâbademḍu barasi koṭṭa yettina mânyada dharma śâ-
30. sana âditya-chamḍrâvanilōnaḷaścha dyaur-bhuṃir-âpō-
31. hrudayaṃ Yamaścha ahaścha râtriścha ubhēcha saṃdhyē dha-
32. rmaścha jânâti narasya ürttaṃ dâna-pâlanayōr madhyē dâ-
33. nâ-chhrēyōnu pâlanaṃ dânât svargaṃ avâpnōti pâlanâ-
34. d achhutaṃ padaṃ sva-dattā dviguṇaṃ puṃnayaṃ para-dattânu-
35. pālanaṃ para-dattāpa hārēṇa sva-dattaṃ nishphalaṃ bhavētu
36. sva-dattâ putrikā-dhātri pitru-dattā sahōdari anya-dattâ sva-
37. yaṃ māttā dattāṃ bhūmiṃ parityajētu yaśrayō-
38. gīśvaraḥ kuryyātu Śivalimgārchanaṃ sakrutu vasaṃtti
39. tatra tīrthāni Śarvāṇi saptakaṃ Guha Harasya prīṇanā-
40. rthaṃttu Śiva-bhaktāya dīyatē dānaṃ tadvimalaṃ prō-
41. ktaṃ kēvalaṃ mōksha-sādhanaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 3rd lunar day of the bright half of Māgha .—

For the charities of the mahattinamaṭha, possessed of pure and righteous Śivāchāra, built at Tirtharājapura by Vīrammāji (with the usual titles and descent) Chennammāji's son Basavappa Nāyaka got executed the following charter of the grant of freedom from bullock tax :—

As Mariyappa represented (thus): as the old nirūpa of the grant of freedom from bullock tax for 15 pack-bullocks for the charities of the matt, is lost (? eḍavaravāgu) we were getting some grains once in a time for the charities of the matt and as that is not enough for the charities, a grant of freedom (from bullock tax) should be allowed a *mānya* for ten pack-bullocks has been granted as an act of devotion to god Śiva (with the same conditions as in the previous No. 40).

(Witnesses)—Sun, Moon, etc.

(Usual imprecatory verses)—dāna-pālanayōr madhyē, etc., sva-dattādviguṇaṃ puṇyaṃ, etc., sva-dattā putrikā dhatrī, etc., yatra yōgīśvaraḥ kuryātu Śivalimgār-chanam, etc.

Śrī Sadāśiva.

Note.

This is another grant of exemption from bullock tax. It belongs to the reign of Basavappa Nāyaka, adopted son of Chennammāji. Basavappa Nāyaka granted,

at the request of Mariyappa, freedom from bullock tax for ten pack bullocks in place of 15 pack bullocks which had been previously granted through a nirūpa which was lost. This Basavappa nāyaka was ruling the kingdom between 1697 and 1714 A.D. The present record is dated in Ś 1630 Sarvajit sam. Māgha śu 3. Ś 1629 was Sarvajit and the date thus corresponds to Thursday, 15th January 1708 A.D.

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8th copper plate record in the same matt. (incomplete)

ಅದೇ ಮಠದಲ್ಲಿರುವ 8ನೆಯ ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ.—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೪ನೆ
3. ಯ ಖರಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಧ್ಧ ೭ ಲು ಶ್ರೀಮತ್ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂಪಂನ ದ್ಯಾವಾ
4. ಪೃಥ್ವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ಮುಂಗಿನಾಡ ಸೀಮೆ ಮೂಡಗೊಪ್ಪದ ಗ್ರಾಮದಲ್ಲೂ ನಂಬಿಯಂಣಸೆ
5. ಟ್ಟರ ಮರಿಯಪ್ಪನವರ ಮಗ ಶಾಂತವೀರಪ್ಪನು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠಕೆ ಯೆಡವಮುರಾರಿ ಕೋಟೆ ಕೋ
6. ಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾ
7. ಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ದಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು
8. ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆಂನಂಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕ
9. ರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂಡರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಸ್ವಾಸ್ತೆಗೆ ಶಾ
10. ಸನವಬರಸಿಕೊಡಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರ ಶಾಂತವೀರಪ್ಪನು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದುಮುಂ
11. ಗಿನಾಡಸೀಮೆಯಿಂದ ಮೂಡಗೊಪ್ಪದಗ್ರಾಮದಿಂದ ಕಾನಕೊಪ್ಪದ ಸೆಟ್ಟಿಗಳಲೆ ಚೆಂನನಿಂಧಸಿದ್ದಾಯ ದಿಂದಲ್ಲು
12. ಗ ೧೦ ' ೪ ಬಿರಾಡದಿಂದ ಗ॥ ೩ಲು೧ ' ೨।।।=ಭತ ಖ೧ಕೆ ' ೧॥೦ ಹೊಂನಬಡ್ಡಿಯಿಂದ ಗ ೩ ' ೪ ಅಂತು
13. ಗ ೨೨ '।=ಪರಮೇಶ್ವರ ಅಧಿಕಾರಿ ಪಾಲುಯಿಂದ ಕಟ್ಟು ಗುತಿಗೆಯಿಂದ ಗ೧॥ ಉಭಯಂಗ ೨೩॥೨।=
14. ಗೆ ಪೇಠೆಕಟ್ಟಿದ ನಷ್ಟದ ಬಗ್ಗೆ ಪ್ರಾಕು ನಿಲಿಸಿದು ಕೋಟೆಮುಂದೆ ಬೀಜ ಖ ೫ಕ್ಕೆ ಗ೩॥೨॥ ಪೇಠೆಹೆದ್ದಾರಿ ಬಳಿ
15. ಯ ಬೀಜ ಖ ೭ ಕೆ ಗ೩ ಕಲ್ಲಗುಂಡಿ ಹೊಳೆಬಳಿಯ ಬೀಜ ಖ೩ಕೆ ಗ೨ಕೆ ಗ೧ಮುಂಡಿಗಲಬಯಲುಬಾಗಿಲ
16. ಮುಂದೆ ಬೀಜ ಖ೧೦ಕೆ ಗ೬ ' ೨॥ ಅಂತು ಬೀಜ ಖ೨೫ ಗ೧೪ಕೆವಿವರ ಸಿದ್ದಾಯದಿಂದ ೭॥೩ ಬಿ
17. ರಾಡದಿಂದ ಗ೬' ೨ ಉಭಯಂ ಗ ೧೪ನುಳಿದು ಶುಧ ಸಿಸ್ತಿನಿಂದ ಗ೯॥೨।=ಗ್ರಾಮನಷ್ಟದಿಂದಲುಖ
18. ರಸಂವತ್ಸರದಲು ಕೂಡಿದ ಬಗೆಲು ಗ ೧ ' ೧=ಉಭಯಂ ಗ ೧೦॥೩॥ ದಾಸೋಹದ ಸಿಸ್ತಿನಿಂದ'॥=
19. ಸ್ತಳವೆಚಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೨॥ಅಂತು ಗ೧೧ ' ೧॥=ಗೆವಿಂಗಡ ಹಂದಿಗದ್ದೆಗ್ರಾಮದಲು
20. ಯೀಹ್ಯಭೂಮಿರೇಖೆ ಗ ೨॥೦।।ನುಳಿದುಶುಧಲ॥೦।।।=ಮೂಡಜಿಟ್ಟೆನಾರಣನಿಂದ ಸಿದ್ದಾ
21. ಯದಿಂದ ಗ ೩॥೩।।।= ಬಿರಾಡದಿಂದ ಗ ೩ಲ೨।=ಗ್ರಾಮನಷ್ಟದಿಂದ ' ೧।॥=ದಾಸೋಹದ ಸಿಸ್
22. ನಿಂದ ೯॥ ಸ್ತಳವೆಚಕೋಟೆ ಬಿರಾಡದಿಂದ ' ೧।।। ಅಂತುಗ ೭।।೦।=ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ೩।। ನಿಲ್ಲಿಸಿದ

23. ನಷ್ಟದಿಂದ ' ೧।।।=ಬಿದಿರೂರ ಕೋಟಿ ಜೆಟ್ಟಿಗ ದೇವರ್ರಿಗೆ ಉತ್ತಾರವಾಗಿದ್ದ ಬಗೆಲು ಯಿಾ ದೇವರಿಗೆ ಬದಲು

24. ಉತ್ತಾರವಾಗಿ ಕೊಟ್ಟು ಉತ್ತಾರ ಕೊಟ್ಟದು ಗ ೭ ಅಂತ್ತು ಗ ೭।।೦।=ಉಭಯಂ ಗ ೩೬೮ ' ೪॥ ಕೆ ವಿವರ ಕ್ರಯಗ ೧೪೮ ' ೨॥.

25. ನು ಅರಮನೆಗೆ ತೆಗದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು: ಗ ೧೪॥ ೩। ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದು ನಷ್ಟದ ಬಗೆಲಿಗ ೧ ' ೩

26. ಉಭಯಂ ಗ೧೬ ' ೧।೦ ಮಧುವಂಕನಾಡ ಸೀಮೆಯಿಂದ ಜಂಬೆತಲ ಊರಗ್ರಾಮದಿಂದ ಪ್ರಾಕುರೇಖೆ ಬೀಜ ಖ

27. ೦ ೧೫೦ ಕ್ಕೊಟಮರ ೨,೮೦೦ ಕೆ ಸಹ ಕುಳ ಗ ೧೦೦ ಅರೆವಾಸಿಯಿಂದ ಗ ೫೦ ಹೊಂನೆನಾಯಕನ ಬಿರಾಡ ಗ ೧೦

28. ಅಂತ್ತು ಗ ೧೬೦ ಬಿರಾಡ '॥ ಲು ಗ ೮ ವೆಚ ಬಿರಾಡ '॥। ಲು ಗ ೧೨ ದುರ್ಗದ ಭತ್ತ ಖ। ೨॥ ಲು ಖ ೬೦ ಕೆ

29. ಗ ೧೨ ಅಂತ್ತು ಗ ೧೯೨ ಕೆ ವಿವರ ಪ್ರಾಕು ರೇಖೆ ಗ ೧೫೦ ವ್ಯಯಸಂವತ್ಸರದಲು ಕೂಡಿದುಪ್ರಾಕು ಶಾರ್ವರಿ ಸಂ

30. ವತ್ಸರದಲು ನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ತ್ತೋಟಮರ ೪೦೦೦ ಕೆ ಪ್ರಾಕುರೇಖೆಲು ಬರದು ಮ ೨,೮೦೦ ಶುಧ ಮ ೧,೨೦೦ ಕೆ

31. ಪ್ರಾಕುನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ಕೂಡಿದು ತ್ತಿರುಮಲಯ ಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪೨ ಉಭಯಂ ಗ ೧೯೨

32. ಉಂಬುಳಿ ಮಾನ್ಯದಿಂದಾ ಗೌಡುಂಬಳಿಯಿಂದ ಬೀಜ ಖ ೨ ಕೆ ಭತ ಖ೬ ಕೆ ಗ ॥೨॥ ತ್ತೋಟಮರ ೫೦೦ಕೆ ೩ ಅಡಕೆ ಣ ೨೬।।।

ಹಿಂಭಾಗ—

33. ಪ್ರಭವಸಂವತ್ಸರದಲು ಹೆಚಿದ ಅಡಕೆ ಸಾವಿರ ೨೦॥ ಉಭಯಂ ಅಡಕೆ ಸಾವಿರ ೪೭ಕೆ ಗ ೪॥ ೧।।।

34. ಉಭಯಂ ಗ ೫ ' ರ ಕಾನೆತೇರಿನಿಂದ ಗ ೩ ದೇವಸ್ತಾನದಿಂದ ತಲಊರ ಶಂಕ್ರ ದೇವರಿಂದ ಬೀಜ ಖ ೬ ಕೆ ಭತ

35. ಖ ೧೮ ಕೆ ಗ ೨ ' ೨॥ ವಿರೋಧಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಜಂಬೆಯಿಂದ ವಿಶ್ವನಾಥಪುರದ ಸ್ವಾಸ್ತೆಯಿಂದ ಬಿಜ

36. ಖ ೧೦ ಕೆ ಭತ ಖ ೪೦ ಕೆ ಗ ೫ ವಿಕ್ರಮಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ದಾಸೋಹ ಗ ॥ ೪।॥ ಅಂತು ಗ ೨೦೮॥

37. ವಿಂಗಡ ಮರಗಳಲೆ ಗ್ರಾಮಕೆ ' ೧। ಉತ್ತಾರ ವಿಶ್ವನಾಥಪುರದ ಅಗ್ರಹಾರಕೆ ಗ ೫ ನಿಲಿಸಿದು ತಲಊರ ಶಂ

38. ಕರದೇವರಿಂದ ತ್ತಿರುಮಲಯಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ಗ ೨ '೨।। ಅಂತು ಗ ೭ ' ೩।।। ಶುಧ ಗ ೨೦

39. ವರಸಿಸ್ತಿನಿಂದ ಗ ೧೯೨॥ ೨।।। ಉತ್ತಾರದಿಂದ ಗೌಡುಂಬುಳಿಯಿಂದ ಗ೫ ೪।।। ನಷ್ಟದಿಂದ ಕಾನಕೇರಿನಿಂದ

40. ಗ ೩ ಅಂತು ಗ ೨೦೧ ' ೨॥ ಕೆ ವಿವರ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೧,೫೨೭॥ ನು ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟ

41. ದು ಗ ೧೫೨॥ ೨॥ ಸಿಸ್ತಿನ ನಷ್ಟ ಹೆಚ್ಚಿಗೆ ನಷ್ಟದ ಬಗೆಲುಸಹ ನಿಲವಬರದು ಬಾಹಬಗೆಲು ಶಿವಾರ್ಪಿತವಾ

42. ಗಿ ಕೊಟ್ಟದುಗ ೪೮॥ ಉಭಯಂ ಗ ೨೦೧ '೨॥ ಅರುವತು ಅಗ್ರಹಾರದ ಸೀಮೆಯಿಂದ ಗುಡೆಕೊಪ್ಪದ

43. ಗ್ರಾಮದಿಂದ ಗದೆ ಬಿಜ ಖ ೧೭॥ ಶ್ರೀಪತಿಕ್ರುಷ್ಣನ ಸ್ವಾಸ್ತೆ ಬೀಜ ಖ ೯ ಉಭಯಂಬೀಜ ಗ ೨೬॥ ಕೆ ಗಡಿಭ

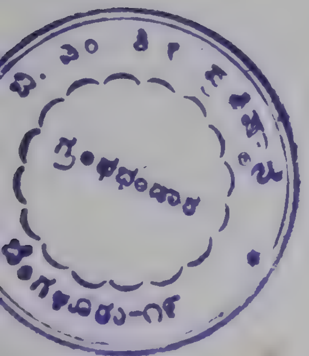
44. ತ್ತ ಖ ೧೪೫।।। ಕೆ ಗ ೧೪।।೦।।। ಬಿರಾಡ ಗ ೨॥ ೧॥ ದಾಸೋಹದಿಂದ ' ೧ ಅಂತು ಗ ೧೭ ' ೩। ಪ್ರಾಕುವಿಧಿಸಿ

45. ದ ನಷ್ಟದಿಂದ ಭತ್ತ ಕ್ರಯವಾಸಿ ನಷ್ಟದಿಂದ ಗ ೩॥ ೧॥ ಉಭಯಂ ಗ ೨೦॥ ೪।।। ತಲ ಊರಿಂದ ರೇಖೆ ಗ ೫೫॥ ಕೆ
46. ವಿವರ ಕಾನತ್ತೇರಿನ ಸಿಸ್ತಿನಿಂದ ಗ೧ ಪ್ರಾಕು ನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ತೋಟದ ಸ್ತಳ ಅಪುಟಗಿಸ್ತಳವಾದ ಸಂ
47. ಮಂದ ಮಹಾಜನಂಗಳು ವರಾಡಿಸಿ ಕೊಡುತ್ತಿದ್ದ ಬಗೆಲು ಗ ೪೨॥ ನಂದನಸಂವತ್ಸರದಲು ಅ
48. ಮಟನಿಲಿಸಿವ ಬಗೆಲು ಗ ೪॥ ೪॥ ಹೊತ್ತಲೆವರಾಡದ ಬಗೆಲು ಗ ೬॥ ಅಂತ್ತು ಗ ೫೩॥ ೪॥ ಕಾನತೇರಿನಿಂದಲು
49. ಗ ।೦॥ ಉಭಯಂ ಗ ೫೪॥ ಉಭಯಂಗ ೫೫॥ ಉಭಯಂಗ ೭೬' ೪।।। ಕೆ ವಿವರಕ್ರಯ ಗ ೧,೮೩' ೧॥
50. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು ಗ ೧೮ ' ೩। ಪ್ರಾಕು ನಿಲಿಸಿದ ನಷ್ಟ ದಿಂದ ಶಿವಾಪಿತ್ತೆ
51. ವಾಗಿ ಬಿಟ್ಟದು ಗ ೫೮ ' ೧॥ ಉಭಯಂಗ ೭೯'೪।।। ಕುಂಬುಸಿಸೀಮೆ ಗೋಪಿಸೆಟ್ಟಿಕೊಪ್ಪದ ಗ್ರಾಮದಿ
52. ಂದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಷ್ಟಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ವಿಶುಸಂವತ್ಸರದಲು ಸಾನಿಗೆಬಂದದು ಪ್ರಾಕು ಸಿ
53. ಸ್ತು ಗ ೧೩ ' ೨ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೨॥೩ ಉಭಯಂಗ ೩೭ ದಾಸೋಹದಿಂದ
54. '೧॥। ಉಭಯಂಗ ೩೬ ' ೧।।। ಕೆ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೩೬೧॥ ೨॥ ನು ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರ ಕೊ
55. ಟ್ಟದು ಗ ೩೬ ' ೧।।। ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ಗ ೨೭ ' ೧।।। ಗಾಡುಂಬುಳಿ ಉತ್ತಾರದಿಂದ ಗ ೯ ಉಭಯಂ
56. ಗ ೩೬ ' ೧।।। ಚಿಕಮೊರಸದ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಷ್ಟಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ಕುಂಬಸಿ ಠಾ
57. ಣಗಾರನ ಮುಖಾಂತ್ರ ಕೊಪ್ಪಲ ಮಾಗಿದ ಭೂಮಿಯಿಂದ ನಷ್ಟದಿಂದ ಗ ೪॥ ಉಭಯಂ ಗ ೪೦॥ ೧।।। ಯೆ
58. ಡತ್ತಾರೆ ಸೀಮೆ ಕಂಭದಹಾಳಗ್ರಾಮದಿಂದ ರೇಖೆ ಗ ೨೮ ಕೆ ಉತ್ತಾರ ಹಂಪ್ಪೆ ಜಾತ್ರೆಗೆ ಮಹತ್ತಿನವರ ಮು
59. ಖಾಂತ್ರ ನಡವಧರ್ಮಕೆ ಗ ೨೨ ಶುಧ ಗ ೧೬ ದುಂದುಭಿಸಂವತ್ಸರದಲು ಹೆಚಿದು ಗ ೨೯ ' ೧
60. ಉಭಯಂ ಗ ೩೭ ' ೧ ದಾ ಸೋಹ ' ೧॥ ಗ್ರಾಮಸುಂಕ ೯೧॥ ಗಣಾಚಾರರಿಂದಲು ' ॥ ಅಂತು
61. ಗ ೩೭ ' ೪।। ಕೆ ವಿವರ ಪ್ರಾಕು ನಿಡುವತ್ತಿಗೆ ನಿಲಿಸಿದ್ದಲ್ಲಿ ಸಾನಿಗೆ ಬಂದ ಬಗೆಲು ಸಿಸ್ತಿನಿಂದ ಗ ೨೯ ' ೩॥ ಗಾ
62. ಡುಂಬಳಿಯಿಂದ ಗ ೧ ನಷ್ಟದಿಂದ ಗ ೭ ' ೧ ಅಂತ್ತು ಗ ೩೭ ' ೪॥ ಹೊಂನೆಹಟ್ಟಿ ಗ್ರಾಮದಿಂದ ಸಿಸ್ತಿನಿಂ
63. ದ ಗ ೧೦ ಉಭಯಂ ಗ ೪೭ ' ೪॥ ಕೆ ವಿವರ ಕಣುವೆ ಹೊರಗಣಿಂದ ಬಿದಿರೂರಪೇಟೆವಳಗೆ ಸ ಉ

Transliteration.

Front—

1. namast umga-śiraś-chumbi-chamdra-chāmara-chāravē trai-lōkya-nagarā-rambha mūla-
2. stambhāya Śambhavē svasti śrī jayābhyudaya Śālivāhana Śaka varusha 1634 ne-
3. ya Khara samvatsarada Chayitra śudha 7 lu śrīmat-sajana-śudha-Śivāchāra-sampamna dyāvā-
4. pruthvi mahāmahattina vaḷagāda Mumgi nāḍa sīme Mūḍagoppada grāma-dallū Nambiyamṇa se-
5. ṭṭara Mariyappanavara maga Śāmttavīrappanu kaṭṭista mahattina maṭhake Yeḍeva-murāri kōṭe-kō-



6. ḷāhaḷa viśudha-Vaidikādvaita-sidhāṃta-pratishṭāpaka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadā-
7. śivarāya nāyakara vaṃśōdbhavarāda Siddappa nāyakara prapautraru Śivappanāyakara pautraru ।
8. Sōmaśēkhara nāyakara dharmapatnīyarada Chemnammājiyavara putraru Basavappanāyaka-
9. ru barasi koṭṭa bhū-dāna-dharma śāsanada kramavemtemdare yī maṭhada dharmake biṭṭa svāstege śā-
10. sanava barasi koḍabēkemdu Mariyappanavara Sāṃtavīrappanu hēḷiddarimda barasikoṭṭadu Muṃ-
11. gi nāḍa sīmeyiṃda Mūḍagoppada grāmadiṃda Kānakoppada Seṭṭigaḷale Chemnanimda siddāyadiṃdallu-
12. ga 10‘4 birāḍadiṃdaga $\frac{1}{2}$‘3 lu ga 8‘2$\frac{7}{8}$ bhata kha 1 ke ‘1$\frac{1}{2}$ hoṃna baḍḍiyiṃda ga 3‘4 aṃtu
13. ga 22‘2$\frac{3}{8}$ Paramēśvara adhikāri pāluyiṃda kaṭṭugutigeyiṃda ga 1$\frac{1}{2}$ ubhayaṃ ga 23$\frac{1}{2}$ ‘2$\frac{3}{8}$
14. ge pēṭhe kaṭṭida nashṭada bagge prāku nilisidu kōṭe muṃde bīja kha 5 kke ga 3$\frac{1}{2}$ 2$\frac{1}{2}$ pēṭhe heddāri baḷi-
15. ya bīja kha 7 ke ga 3 Kallaguṃḍi hoḷeya baḷiya bīja kha 3 ke ga 2 ke ga ' Muṃḍigala bayalu bāgila
16. muṃde bīja kha 10 ke ga 6‘2$\frac{1}{2}$ aṃtu bīja kha 25 ga 14 ke vivara siddā-yadiṃda ga 7$\frac{1}{2}$ 3 bi-
17. rāḍadiṃda ga 6‘2 ubhayaṃ ga 14 nuḷidu śudha sistiniṃda ga 9$\frac{1}{2}$ 2$\frac{3}{8}$ grāma-nashṭadiṃdalu Kha-
18. ra saṃvatsaradalu kūḍida bagelu ga 1‘1$\frac{1}{2}$ ubhayaṃ ga 10$\frac{1}{2}$ 3$\frac{1}{2}$ dasōhada sistiniṃda ‘$\frac{5}{8}$
19. sthaḷavechakoṭi birāḍadiṃda ‘2$\frac{1}{2}$ aṃtu ga 11‘1$\frac{5}{8}$ ge viṃgaḍa Haṃdigadde grāmadalu
20. yīhya bhūmi rēkhe ga 2$\frac{1}{2}$ 0$\frac{3}{4}$ nuḷidu śudha ga 8$\frac{1}{2}$ 0$\frac{7}{8}$ Mūḍajiṭṭe Nāraṇaniṃda siddā-
21. yadiṃda ga 3$\frac{1}{2}$ 3$\frac{7}{8}$ birāḍadiṃda ga 3‘2$\frac{3}{8}$ grāma nashṭadiṃda ‘1$\frac{7}{8}$ dasōhada sisti-
22. niṃda 9$\frac{1}{2}$ staḷavechakōṭi birāḍadimda ‘1$\frac{3}{4}$ aṃtu ga 7$\frac{1}{2}$ ke vivara sistiniṃda ‘3$\frac{3}{4}$ nillisida
23. nashṭadiṃda ‘1$\frac{7}{8}$ Bidirūra kōṭe Jeṭṭiga dēvarrige uttāravāgidda bagelu yī dēvarige badalu
24. uttārava koṭṭu uttāra koṭṭadu ga 7 aṃttu ga 7$\frac{1}{2}$0 1$\frac{3}{8}$ ubhayaṃ ga 16‘1$\frac{1}{4}$ ke vivara kraya ga 148 ‘2$\frac{1}{2}$
25. nu aramanege tegadukoṃḍu uttāra koṭṭadu ga 14$\frac{1}{2}$ 3$\frac{1}{4}$ Śivārpitavāgi koṭṭadu nashṭada bageli ga 1‘3

26. ubhayaṃ ga 16'1$\frac{1}{4}$0 Madhuvaṃka nāḍa sīmeyiṃda Jaṃbetala ūra grāma-
dimda prāku rēkhe bīja kha

27. 0 150 kkoṭa mara 2,800 ke saha kuḷa ga 100 arevāsiyiṃda ga 50 Homne
nāyakana birāḍa ga.10

28. aṃtu ga 160 birāḍa '$\frac{1}{2}$ lu ga 8 vecha birada '$\frac{3}{4}$ lu ga 12 Durgada bhata kha
$\frac{1}{4}$ $2\frac{1}{2}$ lu kha 60 ke

29. ga 12 aṃttu ga 192 ke vivara prāku rēkhe ga. 150 Vyaya saṃvatsaradalu
kūḍidu prāku Śārvari saṃ-

30. vatsaradalu nilisida nashṭadiṃda ttōṭa mara 4,000 ke prāku rēkhe lu
baradu ma 2800 śudha ma 1,200 ke

31. prāku nilisida nashṭadiṃda kūḍidu ttirumalaya paṭṭi barakoḍuvāga nilisida
bagelu ga 42 ubhayaṃ ga 192

32. uṃbuḷi mānyadiṃda gauḍuṃbaḷiyiṃda bīja kha 2 ke bhata kha 6 ke
ga $\frac{1}{2}$ $2\frac{1}{2}$ ttōṭa mara 500 ke aḍake ṇa $26\frac{3}{4}$

Back—

33. Prabhava saṃvatsaradalu hechida aḍake sāvira $20\frac{1}{2}$ ubhayaṃ aḍake sāvira
47 ke ga $4\frac{1}{2}$ $1\frac{3}{4}$

34. ubhayaṃ ga 5 ' ra Kānatēriniṃda ga 3 dēvastānadiṃda Talaūra Śaṃkra
dēvariṃda bīja kha 6 ke bhata

35. kha 18 ke ga 2'$2\frac{1}{2}$ Virōdhi saṃvatsaradalu hechchida jaṃbeyiṃda Viśva-
nāthapurada svāsteyiṃda bija

36. kha 10 ke bhata kha 40 ke ga 5 Vikrama saṃvatsaradalu hechchida dāsōha
ga $\frac{1}{2}$ $4\frac{3}{4}$ aṃtu ga $208\frac{1}{2}$

37. viṃgada Maragaḷale grāmake '$1\frac{1}{4}$ uttāra Viśvanāthapurada agrahārake ga 5
nilisidu Talaūra Śaṃ-

38. kara dēvariṃda ttirumalaya paṭṭi barakoḍuvāga ga 2'$2\frac{1}{2}$ aṃtu ga 7'$3\frac{3}{4}$
śudha ga 20

39. vara sistiniṃda ga $192\frac{1}{2}$ $2\frac{3}{4}$ uttārádiṃda gauḍuṃbaḷiyiṃda ga $54\frac{3}{4}$ nashṭa-
diṃda Kānakēriniṃda

40. ga 3 aṃtu ga 20/'$2\frac{3}{8}$ ke vivara aramanege kraya ga 15 $27\frac{3}{8}$ nu tegadukoṃḍu
uttāra koṭṭa-

41. du ga 152 $\frac{1}{2}$ $2\frac{3}{8}$ sistina nashṭa hechchige nashṭada bagelu saha nilava
baradu bāha bagelu Śivārpitavā-

42. gi koṭṭadu ga $48\frac{3}{8}$ ubhayaṃ ga 201'$2\frac{3}{8}$ aruvatu agrahārada sīmeyiṃda
Guḍekoppada

43. grāmadiṃda gade bija kha $17\frac{3}{8}$ Śrīpati Krushṇana svāste bīja kha 9
ubhayaṃ bīja ga $26\frac{3}{4}$ ke gaḍibha-

44. tta kha $145\frac{3}{4}$ ke ga $14\frac{1}{2}0\frac{3}{4}$ birāḍa ga $2\frac{3}{4}$ $1\frac{1}{4}$ dasōhadiṃda '1 aṃtu ga 17 ' 31
prāku vidhisi-

45. da nashṭadiṃda bhatta krayavāsi nashṭadiṃda ga 3¾ 1¾ ubhayaṃ ga 20¼ 4¾ Talaūriṃda rēkhe ga 55½ ke

46. vivara Kānatterina sistiniṃda ga 1 prāku nilisida nashṭadiṃda tōṭada staḷa apuṭagi staḷavāda saṃ-

47. maṃda mahājanaṃgaḷu varāḍisi koḍuttidda bagelu ga 42½ Naṃdana saṃvatsaradalu a-

48. maṭa nilisida bagelu ga 4½ 4½ hottale varāḍada bagelu ga 6½ aṃttu ga 53½ 4½ kāna tēriniṃdalu

49. ga ǁ 0 ǁ ubhayaṃ ga 54½ ubhayaṃ ga 55½ ubhayaṃ ga 76'4¾ ke vivara kraya ga 183'1½

50. nu aramanege tegedukoṃḍu uttāra koṭṭadu ga 18'3¼ prāku nilisida nashṭa-diṃda Śivāpitte

51. vāgi biṭṭadu ga 58 '1½ ubhayaṃ ga 79 '4¾ Tuṃbusi sīme Gōpiseṭṭi koppada grāmadi-

52. ṃda prāku niḍuvattina nashṭakke nilisida bagelu Viśu saṃvatsaradalu sānige baṃdadu prāku si-

53. stu ga 13 '2 Chitrabhānu saṃvatsaradalu hechchidu ga 22½ 3 ubhayaṃ ga 36 dāsōhadiṃda

54. '1¾ ubhayaṃ ga 36 '1¾ ke aramanege kraya ga 361½ 2½ nu tegadu koṃḍu uttāra ko-

55. ṭṭadu ga 36 '1¾ ke vivara sistiniṃda ga 27 '1¾ gauḍuṃbaḷi uttāradiṃda ga 9 lu ubhayaṃ-

56. ga 36 '1¾ Chikamorasada grāmadiṃda prāku niḍuvattina nashṭake nilisida bagelu Kuṃbusi thā-

57. ṇa-gārana mukhāṃtra koppala māgida bhūmiyiṃda nashṭadiṃda ga 49 ubhayaṃ ga 406 1¾ ye-

58. ḍattare sīme kaṃbhadahāḷa grāma diṃda rēkhe ga 28ke uttāra Haṃppe jātrege mahattinavara mu-

59. khāṃtra naḍava dharmake ga 22 śudha ga 16 Duṃdubhi saṃvatsaradalu hechidu ga 29 '1

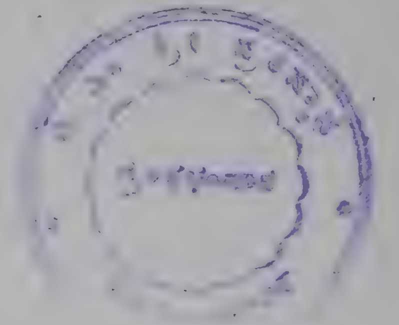
60. ubhayaṃ ga 37'1 dāsōha '1½ grāma suṃka '1½ gaṇāchārariṃdalu '½ aṃttu

61. ga 37 '4½ ke vivara prāku niḍuvattige nilisiddalli sānige baṃda bagelu sistiniṃda ga 29 '3½ gau-

62. ḍuṃbaḷiyiṃda ga 1 nashṭadiṃda ga 7 '1 aṃttu ga 37'4½ Hoṃnehaṭṭi grāmadiṃda sistiniṃ-

63. da ga 10 ubhayaṃ ga 47 '4½ ke vivara kaṇive horagaṇiṃda Bidirūra pēṭevaḷage saü-

(There seems to have been one more plate which is perhaps missing).



Note.

This record appears to have contained one other plate which is perhaps missing. It belongs to the reign of Basavappa nāyaka. The details of the descent of the ruler given in the record are the same as those given in the previous records of the same matt and from the line 10 onwards the record gives the details regarding the grants previously made to the matt constructed by Śāntavīrappa, son of Mariyappa, son of Nambiyaṇṇaśeṭṭi, in the village Mūḍagoppa of Muṅgināḍa sīme. This was recorded by the king at the request of Śāntavīrappa.

The date of the record is given as Ś 1634 Khara sam. Chaitra śu 7. Ś 1633 Khara sam. and the date would thus correspond to Thursday, 15th March 1711 A.D.

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9th copper plate record in the same matt.
Single Plate.
ಅದೇ ಮಠದಲ್ಲಿರುವ 9ನೆಯ ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
3. ಹನ ಶಕವರುಷ ೧೬೩೪ನೆಯ ಶುಭಕೃತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
4. ದ ೧೫ಲು ಶ್ರೀಮತ್ಸಜನ ಶುಧ ಶಿವಾಚಾರಸಂಪಂನ ದ್ಯಾವಾಪೃಥ್ವಿಮ
5. ಹಾಮಹತ್ತಿನ ವಳಗಾದ ಬಿದಿರೂರಿಂದ ಆರಗಕೆ ಹೋಹ ಮಾರ್ಗದಲ್ಲು ಕೊ
6. ಡೂರಲ್ಲು ಬೊಕಸ್ತಸಿದಬಸವಯನ ಹೆಂಡತ್ತಿ ವೀರಂಮನೂ ತಂನ ಮಗ
7. ಭದ್ರಯನ ಹೆಸರಲ್ಲು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮುರಾ
8. ರಿ ಕೋಟೆ ಕೋಳಾಹಳ ಶುಧವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಟಾಪಕ ಶಿವಗು
9. ರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭ
10. ವರಾದ ಶಿವಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆಂನಂಮಾಜಿಯವರ ಪೌತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಪುತ್ರ
12. ರಾದ ಸೋಮಶೇಖರನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನದ ಕ್ರ
13. ಮವೆಂತ್ತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತಿಗೆ ಶಾಸನವ ಬರಸಿಕೊ
14. ಡಬೇಕೆಂದು ನಿರ್ವಾಣ್ಯೆಯಮಾವನವರು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದು ಯೀ ಮಠ
15. ದ ಧರ್ಮಕೆ ಬಿಟ ಮಾಂನ್ಯದ ಯೆತು ನಡೆ ೫ ಅಯಿದು ಯೆತ್ತಿನ ಮಾಂನ್ಯ
16. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು ಯೀ ಯೆತ್ತುಗಳ ಮೇಲೆ ಅಡಿಕೆ ಮೆಣಸು ಝು
17. ಲ್ಲಿಪಟ್ಟೆ ಕವಾಡ ಮುಂತಾದ ಘಡಿಸಿನ ಸರಕು ಹೊರತಾಗಿ ಹೇರಿಕೊಂ
18. ಬ ಜಿನಸು ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ವಿದಳ ಬೂಸ ಯೆಂಣೆ ತುಪ್ಪ ಬೇ
19. ಳೆ ಬೆಲ್ಲ ಕಾಯಿ ಕತ್ತಕಾಚು ಖೊಬರಿ ನೀರುಳಿ ಬೆಳುಳ್ಳಿ ಉತ್ತುತೆ ಖರ್ಜೂರ
20. ಮುಂತಾದ ಜಿನಿಸನು ದುರ್ಗದ ಹೋಬಳಿ ಸುಂಕ ಯಿಕೇರಿ ಹೋಬಳಿ ಸುಂ
21. ಕ ಘಟ್ಟದ ಕೆಳಗಣ ಹೋಬಳಿ ಸುಂಕದ ಠಾಣೆಗಳಲ್ಲಿ ಸಹಾ ಯೆತ್ತುಗಳ

ಹಿಂಭಾಗ—

22. ವಂರ್ನ ವಯಸುಗಳ ಬರಸಿ ಯೀ ಪ್ರಮಾಣು ಜಿನಿಸನು ಹೇರಿಕೊ
23. ಂಡು ಶಡುದರುಶನಕು ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮಹತ್ತುಪಾರಂಪ

24. ರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಮಠಧರ್ಮವ ನ
25. ಡಸಿಕೊಂಡು ಬಾಹದೆಂದು ಬರಸಿಕೊಟ ಯೆತಿನ ಮಾನ್ಯದ ಧರ್ಮ
26. ಶಾಸನ। ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋ ನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ
27. ಹ್ರುದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾ
28. ನಾತಿ ನರಸ್ಯ ಉೃತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಥ್ರೇಯೋನು
29. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತ್ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ
30. ಸ್ವದತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತಾನುಪಾಲನಂ ಪರದತಾಪ
31. ಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಫಲಂಭವೇತು ಯೆತ್ರ ಯೋಗೀಶ್ವರಃ ಕುರ್ಯಾತ್। ಶಿ
32. ವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತುವಸಂತಿ ತತ್ರತೀರ್ಥಾನಿ ಸರ್ವಾಣಿಸತತಂ
33. ಗುಹಹರಸ್ಯ ಪ್ರೀಣನಾರ್ಥಂತು ಶಿವಭಕ್ತಯ ದೀಯತೆ ದಾನಂ
34. ತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂ ಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾ
35. ಶಿವ

Transliteration.

Front—

1. namastuṃga-śiraś-chuṃbi chaṃdra-châmara-châravē trailōkya-nagarâraṃ
2. bha mūla-staṃbhāya Śaṃbhavē svasti śrī jayābhyudaya Śālivā-
3. hana Śaka varusha1645neya Śubhakṛitu saṃvatsarada Phālguṇa śu-
4. da 15 lu śrīmat sajana-śudha-Sivāchāra-saṃpaṃna dyāvā-pruthvi-ma-
5. hā mahattina vāḷagâda Bidirūriṃda Āragake hōha mârgadallu Ko-
6. ḍūrallu Bokasta Sidabasavayana heṃḍatti Vīraṃmanu taṃna maga
7. Bhadrayana hesarallu kaṭṭista mahattina maṭhada dharmake Yeḍava murâ-
8. ri kōṭe-kōḷâhaḷa viśudha-Vaidikâdvaita-sidhâṃta-pratishṡtâpaka Śiva-gu-
9. ru-bhakti-parāyaṇarâda Keḷadi Sadâśiva nâyakara vaṃśōdbha-
10. varâda Sivappanâyakara prapautraru Sōmaśekharanyakara dharmapa-
11. tniyarâda Cheṃnaṃmâjiyavara pautraru Basavappanâyakara putra-
12. rāda Sōmaśēkhara nâyakaru barasi koṭṭa yettina mânyada śâsanada kra-
13. maveṃtteṃdare yī maṭhada dharmake biṭṭa mânyada yettige śâsanava barasi ko-
14. ḍabēkeṃdu Nirvâṇaiya mâvanavaru hēḷiddariṃda barasi koṭṭadu yī maṭha-
15. da dharmake biṭṭa māṃnyada yetu naḍe 5 ayidu yettina māṃnya-
16. vanu Sivârpitavâgi biṭṭu yī yettugaḷa mēle aḍike meṇasu jha-
17. llipaṭṭe kavâḍa muṃtâda ghaḍisina saraku horatāgi hērikoṃ-
18. ba jinisu akki bhatta râgi upu huḷi didaḷa būsa yeṃṇe tuppa bē-
19. ḷe bella kâyi katta kâchu khobari nīruḷḷi beḷuḷḷi uttute kharjūra
20. muṃtâda jinisanu Durgada hōbḷi suṃka Yikēri hōbaḷi suṃ
21. ka ghaṭṭada keḷagaṇa hōbaḷi suṃkada shṭāṇe-gaḷalli sahâ yettugaḷa

Back—

22. varṃna vayasugaḷa barasi yī pramâṇu jinisanu hērikо-
23. ṃḍu śaḍudaruśanaku nidhi māḍikoṃḍu mahattu pâraṃpa-

24. ryavâgi āchamdrârkastâyigaḷâgi sukhadiṃ maṭha-dharmava na-
25. ḍasikoṃḍu bâhademdu barasikoṭa yetina mânyada dharma
26. śâsana । Âditya chaṃdrâvanilōnalaścha dyaur-bhūmir-âpō-
27. hrudayam Yamaścha ahaścha rātriścha ubhēcha saṃdhyē dharmaścha jā-
28. nâti narasya urtaṃ dāna-pālanayor mahdhye dānāchhrēyōnu
29. pālanaṃ dānâ-svargam avâpnōtti pâlanad-achyutaṃ padaṃ
30. sva-datâ dviguṇaṃ puṇyaṃ para-datânu pâlanaṃ paradatâpa-
31. hârēṇa sva-datam niśphalaṃ bhavētu yetra yōgīśvaraḥ kuryât Śi-
32. va liṃgârchanaṃ sakrutu vasaṃti tatra tīrthâni sarvâṇi satataṃ
33. Guha-Harasya prīṇanârthaṃtu Śivabhaktâya dīyate dânaṃ
34. tad-vimalam prōktaṃ Kēvalaṃ mōksha sâdhanaṃ śrī Śadâ-
35. śiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1645 of the Śālivāhana era, the cyclic year Śubhakṛit, on the 15th lunar day of the bright half of Phālguṇa:—

For the charities of the mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, built by Vīramma, wife of Bokasta Sidabasavaya, in the name of her son Bhadraya, at Koḍūr on the road leading to Āraga from Bidirūr, (with the same titles and descent as in the above No. 43) Basavappa Nāyaka's son Sōmaśēkhara Nâyaka got executed the following charter of mânya for 5 pack bullocks as an act of devotion to god Śiva. (The details, and the imprecatory verses are the same as in the above No. 40).

Note.

This record belongs to the reign of Sōmaśēkhara Nâyaka II, son of Basavappa Nâyaka and records like many other copper plate grants of the matt, the grant, by the king, of freedom from bullock tax. This freedom was granted on 5 pack bullocks and the grant was made by the king at the request of Nirvâṇayya, the king's father-in-law. Nirvâṇayya was a great scholar who wrote a Sanskrit Commentary on Kriyâsâra. He has also written an independent work in Kannaḍa known as Śivapujâvidhâna. He appears to have exercised a great influence during the reign of Sōmaśēkhara Nâyaka II. According to Keḷadinṛipavijaya (p. 178) the king is said to have vested all the powers in his father-in-law. (*See* also E. C. VIII, Tl. 6, 87, 183, 184; M.A.R. 1916, p. 68 and 1933, p. 199). The date of the record, *viz.*, Ś 1645 Subhakrit sam. Phāl. śu 10, corresponds to Sunday, 10th March 1723 A. D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

46

On a stone set up near the north wall of the prâkâra of the Subrahmaṇya temple at Kukke Subrahmaṇya.

ದಕ್ಷಿಣಕನ್ನಡ ಜಿಲ್ಲೆ ಪುತ್ತೂರು ತಾಲ್ಲೂಕು ಸುಬ್ರಹ್ಮಣ್ಯದ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′×4′

ಸೂರ್ಯ ಮಯೂರ ಚಂದ್ರ
ದೀಪ ದೀಪ

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇಂನಮಃ । ಅವಿಘ್ನಮಸ್ತು । ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ । ಉ
2. ತ್ತುಂಗ . . . ಕೇಶಸ್ಯಗಂಗಾಯಾಶ್ಚಂದ್ರಚಂದ್ರಿಕಾ । ಕಲ್ಲೋಲಕರಯಾವಾರಿ ಚಾಮರಾ ಲೀವರಾಜತೆ ॥ ಹರೇರ್ಲ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸಪಾತುವಃ ಹೇಮಾದ್ರಿ
3. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂ ದಧೌ ॥ ಮಾತಾಮಹಂ ಮಹಾಶ್ಶೈಲಂ ಮಹಸ್ತಪಪಿತಾಮಹಂ । ಕಾರಣಂ ಜಗತಾಂವಂದೆ ಕಂಠಾದುಪರಿವಾರಣಂ ॥ ಸ್ವಸ್ತಿ ಪ್ರ
4. ಮಾಣಮಾ . ಸ್ಥಾ ಇ . ಸ್ವೆಯಮನುತ್ತಮಂ ಕ್ರಿಯತೆ ಸರ್ವ್ವಧರ್ಮ್ಮಾನುಶಾಸನಂ ಧರ್ಮ್ಮಶಾಸನಂ ಸುವ್ರತಾರಿವಸತ್ಯತ್ರ ಸುಬ್ರಹ್ಮಣ್ಯ . . ಕುಮಾರ ಗಿರಿಸಾಥೆ
5. ತು ಯೊಸಮೂರ್ತ್ತಿ ವ್ಯವಸ್ಥಿತಃ ॥ ಲೋಕಾನುಗ್ರಹಲೀಲಾರ್ತ್ಥಂ ಪ್ರಥಿತೆ ತುಳುಮಂಡಲೆ ಕುಕ್ಕೇತಿ ಪ್ರಥಿತೇಗ್ರಾಮೆ ಪರಮ . . . . . ಶೇಷೋ ಬ್ರಹ್ಮರ
6. ಸಾಸ್ವಾದಿ ಸಹಸ್ರಮುಖ ಮಂಡಲಃ । ನಾಗ್ಯದಾವರಣೀ ಭೂತ್ವೈ ದಿವ್ಯಮಾನ ಶಿರೋಮಣಿಃ ಕಳಾವಾ . . ನಿಗ್ರಹಾ ಭ್ಯಾಂಮಾಸಾಧು . . . . . ನ್ನಾನ್ಯುತಾಂ
7. ವಾಕ್ಯಂ ಸತ್ಯ . . . . ರತಪ್ರಿಯಃ । ಸದಾ ಸಂನಿಹಿತಂ ಶ್ರುತ್ವಾ ಸ್ವಮುಖಂ ಬ್ರಹ್ಮಣೋ ಮುಖಂ ಸರ್ವ್ವಂ ಬ್ರಹ್ಮಣಿ . . . . ಶಾಖಾಂತರೆ ಚ
8. ತುರ್ವ್ವೇದ . . ಪದಂ ಸ್ವರಂ ಪಠನಾಂತು ಯಥಾ ಶಕ್ತಿ ಭಕ್ತಿ ಭಾಜಾಂದ್ವಿಜನ್ಮನಾಂ ॥ ಜನ್ಮ ಜನ್ಮನಿ ಬೊದ್ಧರ್ತ್ಥಂ ಕುಲ . . ವಾಸೈರ್ಮ್ಮನೊರ
9. ಥ ಫಲಪ್ರದಃ । ವೇದಪಾರಂಗತೈರ್ವ್ವಿಪ್ರೈಃ ಸೇವಿತಃ ಶ್ರುತಿ ಚೋದಿತಃರಸಾಮ್ನೈಬ್ರಾಹ್ಮಣದೇವ ಪಾರಾಯಣ ಪೆ . . . ಮು
10. ಖೋದಿತಂ । ಪ್ರಖ್ಯಾತ ದಾನಶೌಂಡಸ್ಯ ಶ್ರೀ ಮಾಧವಾರ್ಯೋ ಮಹೀಪತಿಃ ಶ್ರೀಮದ್ಗೋವಾ ಪುರಾಧೀಶಃ . . . . ದ್ರ
11. ನಾಥ ಪ್ರತಿಪತ್ತೈ । ಅಘುಘ್ನಮಾಶುಕಾಮಾರ್ತ್ಥಂ ಧರ್ಮ್ಮಲೋಭಾತ್ಪ್ರವರ್ತ್ತಿತಃ । . . ಯುಗೆ ತಿಥೆ ರ . . . .
12. ತ್ಸರೆ ವರ್ತ್ತಮಾನಸ್ಯ ವರ್ಷಸ್ಯ ಪ್ರಭವಾಖ್ಯಃ ಸ್ಸಮಾಸಿ ಪೌಷಿ ಪಕ್ಷೆತಥಾ ಕೃಷ್ಣತೃತೀಯಾಯಾಂ ಸ ತು
13. ನಕ್ಷತ್ರೆ . . . ಯೋಗೆ ಚಾಯುಷ . . . . ರಣಿಬಾಲವೆ ಚಂಡಕರಣಿ ಮಕ . . . . . ಹ್ಮ
14. ಣ್ಯಸ್ಯ ಪೂಜಾಯ್ಯೆ ಬ್ರಾಹ್ಮಣಾ ನಾಂಚ . . . . ಪ್ರಾದಾದ್ಯಥಾ ಸೋಯಂಪ್ರಕಾ
15. ವರ್ತ್ತಿನಿ ಕಡಬಾಖ್ಯ ನಗ . . ಜಂ . . . . . ಮಾದೀಶ್ವರಸ್ಯ
16. ಭ್ಯಂತರಂ . . . . .
17. ಸಮುಚೇಲ . . . .

18. ನಾನಾ ವಿ . . . . ,
19. ಕ್ಷೇತ್ರಾಣ್ಯು . . . .
20. ಕ್ಕ ಹೆಗ್ಗಡೆಯ . . . .
21. ಹುಡುಗಲಿ . . . .
22. ರಮ್ಮ . . . . ರ್ಧನಿ
23. ನಾಲ್ವತ್ತು . . . . ಯಲು
24. ಭೂ . . . . ಯಲು
25. . . . . ಡಸಲುಯಿ
26. . . . . ಮೂಡೆ ಕಾಡೆ
27. ನೂಡೆ ನೂಟಿ
28. . . . . ಜೋಳಿ ನಿಂಮ
29. . . . . ವರುಶ ಒಂದಟಿ
30. . . . . ಪಡಲುವಿನಿವ

Note.

The place, Kukke Subrahmaṇya, is situated in Puttūr taluk of the South Canara District. It is to the west of the Mysore State, and very near its border. It is one of the famous holy places in South India. Though it did not form a part of the Mysore Kingdom, the Mysore rulers and people have granted to the temple a number of lands and villages, at various times in the past.

Even now the Mysore Government conducts a number of festivals for the god and grants free distribution of food among the Brahmans annually. On the occasion of the tour of His Highness the Mahârâja of Mysore to this place, the Deputy Commissioner of the Hassan District wrote to this department that the copper and lithic records of the place might be examined. Accordingly the place was visited and the records were examined.

The lithic and copper plate records of the temple are briefly noticed by Mr. V. Rangacharya in the work "Inscriptions of the Madras Presidency," Volume II, p. 876. Two lithic records are briefly mentioned in the Annual Report of South Indian Epigraphy for the year 1927–28 and one of them is published in South Indian Epigraphy, Vol. IX. The other unpublished records are now published in this Report.

The present record is on a stone set up to the north of the temple near the prâkâra. Though it is eight years later in date than the one in front of the temple, it is yet an important record giving information about the holy place. But unfortunately owing to the action of fire, a large portion of the stone has peeled off and the letters are lost, so that a few lines of the earlier portion only can be read.

The record begins with the praise of Gaṇâdhipati and Śiva. It then gives the tradition about the settlement of Kumārasvâmi and Śēsha at the place. The god is said in the inscription to have been the granter of the desires of his devotees.

Mâdhava-mantri, the famous governor of Gōva and Āraga, who defeated the Muslims and was a great scholar appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

The date of the record, *viz.*, Prabhava sam. Pushya ba 3, corresponds to Wednesday, 16th December 1388 A.D., during the reign of Harihara II.

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Copper plate record in the Subrahmaṇya temple at Kukke [Plate VII, 2].

3 plates: Ring with no seal.

Nâgari characters: Kannaḍa language.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು. ಉಂಗುರವಿದೆ; ಮೊಹರಿಲ್ಲ.

ದೇವನಾಗರಾಕ್ಷರ : ಕನ್ನಡಭಾಷೆ.

Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಗಣಾಧಿಪತಯೇ೦ನಮಃ ।
2. ಶ್ರೀ ಗುರುಭ್ಯೋ೦ನಮಃ । ನಮಸ್ತುಂ
3. ಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
4. ರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಂ ಮೂ
5. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ಶ್ರೀಮನ್ಮ
6. ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
7. ಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರ
8. ರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಬು
9. ಕ್ಕಮಹಾರಾಯರ ನಿರೂಪ
10. ದಿಂ ಮಂಗಲೂರ ರಾಜ್ಯವನೂ
11. ಗೋವೆಯ ಬಾಚಪ್ಪವೊಡೆಯ
12. ರು ಆಲುತಿಹಲ್ಲಿ ಶಕವರು
13. ಷ ೧೩೨೯ ವರ್ತಮಾನ ವ್ಯಯಸಂ
14. ವತ್ಸರದ ಚೈತ್ರ ಶು ೧ ದಲೂ ಕ
15. ಡಬದಸ್ಥಳದ ಕುಕ್ಕೆಯದ ದೇ

IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

16. ವರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
17. ದ ಕ್ರಮವೆಂತೆಂದರೆ ಕುಕ್ಕೆಯದ ದೇ
18. ವರಿಗೆ ಉಲಂಥಾ ದೇವರ ಸ್ಥ
19. ಲದಲೂ ಅರಮನೆಗೆ ನಾಲ್ವ
20. ರು ಪಾದ ಮೂಲಿಗಲು ತೆರುವ
21. ವಸ್ತುವಿನ ವಿವರ ಕುಲದ ಹ
22. ಣ ಹದಿನಾರು ಹಣವಿಂಗೆ ವರು
23. ಷ ೧ ಕಂ ಕಾಟಿಗ ೧೬೦ ಕೀಲೊ

24. ಕ್ಯಲಿಂದ ವರುಷ ೧ ಕಂ ಕಾಗ ೫೪
25. ಜೋಡಿಕಾಗ ೪೦ ನಟ್ಟಿನ ಭತ್ತ
26. ಮೂಡೆ ೪೫ ಕೆ ಕಾಗ ೧೧ ಕಂಠ
27. ಕಾಣಿಕೆ ವರುಷ ೧ ಕಂ ಕಾಗ
28. ೫ ಉಭಯಂ ವರುಷ ೧ ಕಂ ತೆರುವ
29. ಕಾಟಿಗ ೨೬೦ ಬುಕ್ಕರಾಯರು
30. ಮಾಡಿದ ಧರ್ಮಕ್ಕೆ ಕುಕ್ಕೆಯದ

IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

31. ಶ್ರೇಷ್ಟರಹ ಮೂವತ್ತಯೆರಡು ಗ್ರಾಮ
32. ದ ಮಹಾಸಹಸ್ರಕ್ಕೆ ಕಾಗ ೧೨೪
33. ನುಲಿಯೆ ಶುದ್ಧಗ ೧೩೬ ನೂ ಮಂಗ
34. ಲೂರ ಮೂರುಸಾವಿರ ಪರಿವಾರ ತಂ
35. ಮ ಜೀವಿತಕೆ ಪ್ರತಿ ವರುಷದಲೂ
36. ಉತ್ತಾರವ ಮಾಡಿಕೊಂಡು ತಂಮ ಕಂ
37. ಧ್ಯಾಚಾರಕೆ ಬರಸಿಕೊಂಡು ಮಾ
38. ಡಿದ ಧರ್ಮದ ವಿವರ ದೇವರ ನೈ
39. ವೇದ್ಯಕೆ ಪ್ರತಿದಿ ೧ ಕಂ ದೇವರ ಹಾ
40. ನಿ ೫ ಲೆ ವರುಷ ೧ ಕಂ ಅಕ್ಕಿಹಾ
41. ೧೮೦೦ ಕಂ ಭತ್ತ ಪ್ರತಿಮೂ ೧ ಕಂ
42. ಅಕ್ಕಿಹಾ ೧೨ ಲೆ ಭತ್ತಮೂ ೧೫೦
43. ಕಂ ಪ್ರತಿ ಗ ೧ ಕಂ ಮೂ ೪ ಲೆ ಗ ೩೬ ॥
44. ನಂದಾದೀವಿಗೆ ೨ ಕಂ ಗ ೨೦ ದೇವರ
45. ನೈವೇದ್ಯದ ತುಪ್ಪಕ್ಕೆ ಗ ೧೨ ಗಂಧಕೆ
46. ಗ ೧॥ ವೀಲೆಯಕೆ ಗ ೩ ವೇದಪಾರಾ
47. ಯಣ ೨ ಶ್ರೀರುದ್ರ ೧ ಅಂತೂ ಮೂರಕಂ ಗ

IIIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

48. ೬೨ ಅಂತೂ ಗ ೧೪೬ ಉಭಯಂ ಗ ೨೬೦ ಇಂ
49. ನೂರ ಎಪ್ಪತ್ತು ಹೊಂನನೂ ಆಚಂದ್ರಾರ್ಕ್ಕ
50. ಸ್ಥಾಯಿ ಆಗಿ ನಡದುಬಹುದು ಯೀಧರ್ಮ
51. ವನೂ ಬಂಗರವಾಡತನದಲಿ ಅಲ್ಲಿಯ
52. ಸ್ಥಾನೀಕರು ನಡಸಿಬಹರು॥ ಸ್ವದತ್ತಂಪ
53. ರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಃ । ಷಷ್ಠಿ
54. ರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೆಕ್ರಿ
55. ಮೀ॥ ಏಕೈವಭಗಿನೀಲೋಕೆ ದ್ವಿತೀಯಾ
56. ನಕದಾಚನನಗ್ರಾಹೆ ನಕರಪ್ಯಸ್ಥಾ
57. ದೇವದತ್ತಾ ವಸುಂಧರಾ। ಮಂಗಲಮಹಾ॥ ಶ್ರೀ
58. ಶ್ರೀಶ್ರೀ ವೊಪ್ಪ ಬಾಚಂಣನ ಬರಹಾ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

Transliteration.

I-B—

1. svasti śrī Gaṇâdhi-patayēṃ namaḥ ।
2. śrī gurubhyōṃ namaḥ । namastuṃ-

3. ga-śiraś-chuṃbi chaṃdra-châmara-châ-
4. rave | trailōkya-nagarârambhaṃ mū-
5. la-sṭaṃbhâya Śaṃbhave || śrīman-ma-
6. hârâjâdhirâja-râjapara-
7. mēśvara śrī Vīra Harihara
8. râyara kumâra Pratâpa Bu-
9. kka mahârâyara nirūpa-
10. diṃ Maṃgalūra râjyavanū
11. Gōveya Bâchappavoḍeya-
12. ru âlutihalli Śakavaru-
13. sha 1329 vartamâna Vyaya saṃ-
14. vatsarada Chaitra śu 1 dalū Ka-
15. ḍabada sthalada Kukkeyada dē-

II-A—

16. varige koṭṭa dharma śâsana-
17. da kramav-eṃteṃdare Kukkeyada-dē-
18. varige ulaṃthâ dēvara stha-
19. ladalū aramanege nâlva-
20. ru pâdamūligalu teruva
21. vastuvina vivara kulada ha-
22. ṇa hadinâru haṇaviṃge varu-
23. sha 1 kaṃ kâṭi ga 160 kīlo-
24. kkaliṃda varusha 1 kaṃ kā ga 54
25. jōḍi kā ga 40 naṭṭina bhatta
26. mūḍe 45 ke kā ga 11 kaṃṭha
27. kāṇike varusha 1 kaṃ kā ga
28. 5 ubhayaṃ varusha 1 kaṃ teruva
29. kāṭi ga 270 Bukkarāyaru
30. māḍida dharmakke Kukkeyada

II-B—

31. śrēshṭavaha mūvatta yeraḍu grāma-
32. da mahā sahasrakke kā ga 124
33. nuliye śuddha ga 146 nū Maṃga-
34. lūra mūrusāvira parivā [ra] taṃ-
35. ma jīvitake prativarushadalū
36. uttārava maḍikoṃḍu tamma kaṃ-
37. dhyāchārake barasikoṃḍu mā-
38. ḍida dharmada vivara dēvara nai-
39. vēdyake prati di 1 kaṃ dēvara hā-

40. ni 5 le varusha 1 kaṃ akki hā
41. 1800 kaṃ bhatta prati mū 1 kaṃ
42. akki hā 12 le bhatta mū 150
43. kaṃ prati ga 1 kaṃ mū 4 le ga 37½
44. naṃdā dīvige 2 kaṃ ga 20 dēvara
45. naivēdyada tuppakke ga 12 gaṃdhake
46. ga 1½ vīleyake ga 3 Vēdapārā-
47. yaṇa 2 Śrī-Rudra 1 aṃtū mūrakaṃ ga

III-A—

48. 72 aṃtu ga 146 ubhayaṃ ga 270 iṃ-
49. nūra eppattu hoṃnanū āchaṃdrārkka-
50. sthāyi āgi naḍadu bahudu yī dharma-
51. vanū baṃgaravāḍatanadali alliya
52. sthānīkaru naḍasi baharu ‖ svaḍattaṃ pa-
53. ra-dattaṃ vā yōharēda vasuṃdharāḥ shashṭhi-
54. r varusha sahasrāṇi vishtāyāṃ jāyate kri-
55. mī ‖ ēkaiva bhaginī lōkē dvitīyā
56. nakadāchana nagrāhe nakarapyasthā
57. dēvadatta vasuṃdhara l maṃgala mahā ‖ śrī
58. śrī śrī voppa Bāchaṇṇana baraha (in Kannaḍa)

Translation.

Be it well. Obeisance to Gāṇadhipati : obeisance to the Gurus. (Praise of Śambhu).

While, by the order of Pratāpa Bukkarāya mahārāya, son of the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra Hārihararāya, Bāchappavoḍeya of Gōve was ruling the Mangalūr kingdom ; in the year 1329 of the Śaka era on the 1st lunar day of the bright half of Chaitra :

For the charities of the god of Kukke in Kaḍaba sthala, the dharmaśāsana granted is thus : The details of the articles to be given by the *pādamūligas* of the palace from the lands belonging to the god of Kukke : for 16 haṇas of kulada haṇa 160 kāṭi gadyāṇas for one year. From kīḷokkal 54 kāṭi gadyāṇas for one year, 40 kāṭi gadyāṇas from jōḍi, 11 kāṭi gadyāṇas for 45 bundles of paddy seeds ; kaṇṭha kāṇike 5 gadyāṇas for one year, total 250 kāṭi gadyāṇas to be given for the charities made by Bukkarāya : for the *mahāsahasra* of 32 villages among the best of Kukke, 124 kāṭigadyāṇas (after deducting this) the charity made after getting the remaining 146 gadyāṇas written for their kandāchāra and deducting for their livelihood by the 3,000 families of Mangalūr thus : for the god's food offerings ; at 5 *hānis* of rice per day for 1,800 *hānis* of rice for one year, at 12 *hānis* of rice per bundle (mūḍe) of paddy, 150 bundles of paddy, at one gadyāṇa for 4 bundles 37½ gadyāṇas ; for two perpetual lamps

20 gadyāṇas ; for the ghee of the food offering of the god gadyāṇas 13 ; for incense $1\frac{1}{2}$ gadyāṇas ; for betels 2 gadyāṇas ; for 2 *Vēdapārāyaṇas* (reciting of sacred texts) and one Śrī-Rudra, thus for 3, gadyāṇas 72 ; thus gadyāṇas 149, total 270 gadyāṇas will continue for as long as the moon and sun endure. This charity will be conducted by the temple servants of the place in *bamgaravāḍatana.*

(Imprecatory verses : svadattam para dattam, etc., ēkaiva bhaginî lōkē, etc.) Signature—The writing of Bāchaṇṇa.

Note.

This record is noticed by Mr. V. Rangacharya in the "Inscriptions of the Madras Presidency," Vol. II, p. 876, as No. 303. It records the grant of 270 kāṭi gadyāṇas by the pādamūligas for the worship, etc., of the god Subrahmaṇya at Kukke during the reign of Bāchappavoḍeyar at Gōva. Bāchappa Voḍeyar was a subordinate of Bukka II the Vijayanagar king. He ruled the Gōva kingdom after Mādhava-mantri. His brother was Narahari. He had also the name Bhāskara. A number of inscriptions refer to him (*see* E.C. VII, Hn. 71 ; M.A.R. 1941, p. 204 ; etc). In M.E.R. 1927, No. 369, he is referred to as ruling the kingdom of Bārakūr under Bukkarāya.

The date of the record, Ś1329 Vyaya sam. Chaitra śu 1, corresponds to 21st March 1406 A.D.

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Another copper plate record found in the same Subrahmaṇya temple.
Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ— ಶ್ರೀರಾಮಾಯನಮಃ।

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಭಾಯ ಶಂಭವೇ॥ ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ । ಹೇಮಾ
3. ದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರಿಛತ್ರಶ್ರಿಯಂ ದಧೌ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೫೮೮ರ ವಿಶ್ವಾವಸುನಾಮ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧
5. ಲು ಶ್ರೀಮತ್ಸುಬ್ರಂಹ್ಮಣ್ಯ ದೇವರಿಗೆ । ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಶಾ
6. ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ ಆರಿವೀಟಿ ರಾಮರಾಜು ರಂಗಪ
7. ರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರ್‍ರಾದ ಶ್ರೀಮದ್ರಾಜಾ
8. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾ
9. ಯರಯ್ಯರವರು । ವೇಲಾಪುರೀಸ್ಥಲದಲ್ಲಿ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀ ಸಾ
10. ಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದೇವರಿಗೆ। ಆತ್ರೇಯ ಗೋ
11. ತ್ರಾಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾ
12. ದ ಆರಿವೀಟಿರಾಮರಾಜು ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಳರಾಜ

13. ಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ
14. ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸ್ತ ಭೂದಾನ ಧರ್ಮ
15. ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ। ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಮಳಲಿ ಹೋಬಳಿಯೊಳಗಣ ಹಾ
16. ಲೆ ಬೇಲೂರು ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲ ಚತುಸ್ಶಿಮ ವಿವರ। ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳು ಮೊರ ಸಾ
17. ಗರ ಹಳ್ಳಿಗೆ ಪಶ್ಚಮ। ಕಬ್ಬಿನಗದ್ದೆ ವಳಗಾಗಿನಡೆವ ಹಾಲೆ ಬೇಲೂರು ಕುಂಬಾರರ ಹು
18. ಂದಿಗೆ ದಕ್ಷಿಣ। ವಡೂರಿಗೆ ಉತ್ತರವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವಂದುನ್ನು
19. ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಕಿಬ್ಬೊಟ್ಟುನಾಡ ಬಯಿಕೇರಿ ವಳಗಣ ದೊಡನಾಗರ ಗ್ರಾಮ
20. ಕ್ಕೆ ಯೆಲ್ಲ ಚತುಶ್ಶೀಮ ವಿವರ। ಬಯಿಕೇರಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ। ಗುಡ್ಡೆಸಂತೆಗೆ ಪಶ್ಚಿಮ
21. ಚಿಕನಾಗರಕ್ಕೆ ಉತ್ತರ। ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳು। ಅಗಿಂಹ್ಯಾದೊಡನಾಗರ ಗ್ರಾಮವಂ

ಹಿಂಭಾಗ—

22. ದುನ್ನು। ಕಿಬ್ಬೊಟ್ಟುನಾಡ ವಳಗಣ ಕೊಗಡವಳ್ಳಿಗೆ ಸಲ್ಲುವ। ನಿಚನಹಳ್ಳಿಗೆ ಪ
23. ಶ್ಚಿಮವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವಂದುನ್ನು ದೊಡನಾಗರಗ್ರಾಮವೊಂದುನ್ನು ದೊಡ ವಠಾರಹ
24. ಬ ಗದ್ದೆಮಾತ್ರವುನ್ನು ಈ ತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕ
25. ವಾಗಿ ತ್ರಿಕರಣ ತ್ರಿವಾಚಕವಾಗಿ ಶ್ರೀ ಸುಬ್ರಂಹ್ಮಣ್ಯಸ್ಥಲದಲ್ಲಿ ಶ್ರೀವೆಂಕಟೇಶ್ವರ ಪ್ರೀತಿಯಾಗಿ
26. ಆಸ್ಥಲದಲ್ಲಿ ನಡ್ಸುವ ಅನ್ನದಾನ ದೇವರಿಗೆ ಪೂಜ ಮುಂದ್ದಾದ ದರ್ಮಗಳಿಗಾಗಿ ಶ್ರೀಕೃಷ್ಣಾ
27. ರ್ಪಣವಾಗಿ ದಾರಾದತ್ತ ಮಾಡದ್ದೆವಾದಕಾರಣ। ಹಾಲೆ ಬೇಲೂರುನ್ನು ದೊಡನಾಗರವುನ್ನು ದೊ
28. ಡವಠಾರದ ಗದ್ದೆನು ಕೂಡಾಯೀಯೆರಡುಗ್ರಾಮಗಳ ಯೀಗದ್ದೆಯ ಯಲ್ಲೆ ಚತುಶ್ಶೀಮೆವಾಗಿಂ
29. ಹ್ಯಾನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣಾಕ್ಷೀಣಾಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಯಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯ
30. ಂಗಳುನ್ನು ದಾನಾದಿವಿನಿಮಯ ವಿಕ್ರಯಕ್ಕೆ ಸಲ್ಲುವಂತೆ ಅನುಭವಿಶಿಕೊಂಡು ಯೀಭೂಸ್ವಾಸ್ಥ್ಯ
31. ಫಲದಿಂದ ಸದ್ಧರ್ಮಗಳ ನಡಶಿಕೊಂಡು ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ ಆಗಿ ಅನುಭವಿಶಿಕೊಂಡು ಭಕ್ತನಾದ
32. ನನ್ನಲ್ಲಿ ಪ್ರಸನ್ನವಾಗಬೇಕೆಂದು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದೇವರಿಗೆ। ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಬಸೂ
33. ತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
34. ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನಧ
35. ರ್ಮ ಶಾಸನ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
36. ಪಾಲನಾದಚ್ಯುತಂಪದಂ। ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂನಭೋಜಾಂನಕರ ಗ್ರಾಂಹ್ಯಾದೇ
37. ವದತ್ತಾ ವಸುಂಧರಾ। ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
38. ಹರೇತ ವಸುಂಧರಾ। ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ಶ್ರೀರಾಮ
39. ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ। ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
40. ಲಖುರ್ಸ್ಸಪಂತರರಾಯನದ ವಾಬಣ ಬರದಧರ್ಮಶಾಸನ ॥ ಮಾಕಾಬತ್ತುನಿ ಪೊಟ್ಟಿಬತ್ತುಂ
41. ಡು ಚೆಕ್ಕಿನಧರ್ಮಶಾಸನ। ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

Front—

1. namastuṃga-śiraś-chuṃbi chaṃdra-châṃara-châravē । trailōkya-nagarâ-raṃbha mū-
2. la-staṃbhâya Śaṃbhavē ॥ Harēr līlâ-varâhasya daṃshtrâ-daṃḍas-sapātu vaḥ । Hēmâ-
3. dri kalaśâ yatra dhâtrī-chharta-śriyaṃ dadhau॥svasti śrī vijayâbhyudaya Śâli-

4. vâhana Śaka varshaṃgaḷu 1588ra Viśvâvasu nâma saṃvatsarada Chaitra śu 1
5. lu śrīmat Subraṃhmaṇya dēvarige । Ātrēya gōtra Āpastaṃbhasūtra Yajuś-śâ-
6. khâdhyâyarunnu Sōmavaṃśōdbhavarunnāda Āravīṭi Râmarâju Raṃgapa
7. Râjayyaravarige pautraru Gōpâlarâjayyaravarige puttrarâda śrīmad râjâ-
8. dhirâja râjaparamēśvara śrī vīrapratâpa śrī vira Śrīraṃgarâyadēva mahârâ-
9. yarayyaravaru । Vēlâpurī sthaladalli ratna sìṃhvâsanâdhyaksharâgi pṛithvī-sâ-
10. mrâjyavâḷutalu śrimat Kukke Subraṃhmaṇya dēvarige । Ātrēya gō-
11. trâpastaṃba sūtra Yajuś śâkhâdhyâyarunnu Sōmavaṃśōdbhavarunnâ-
12. da Āravīṭi Râmarâju Raṃgapa râjayyaravarige pautraru Gōpâlārâja-
13. yyaravarige puttarrâda śrīmad râjâdhirâja râjaparamēśvara śrī vīra prâtâpa
14. śri vīra Srīraṃgarâya dēva mahârâyarayyaravaru samarpista bhū-dâna dharma
15. śâsanakramaveṃteṃdare । Bēlūrige salluva Maḷali hōbaḷiyoḷagaṇa Hâ-
16. le-Bēlūru grâmakke yalla chatussima vivara । Hēmâvatige mūḷlu Morasâ-
17. garahaḷḷige paschima । kabbinagadde vaḷagāgi naḍeva Hâle-Bēlūru Kuṃbârara Hū-
18. ṃḍige dakshiṇa । Vaḍūrige uttaravâgiṃhyâ Hâle-Bēluru grâmavaṃdannu
19. Bēlūrige salluva Kibboṭṭunâḍa Barjikērivaḷagiṇa Doḍanâgara grâma-
20. kke yalla chatuśśīma vivara । Bayikēri grâmakke dakshiṇa । Guḍḍesaṃtege paśchima
21. Chikanâgarakke uttara । Hēmâvatige mūḷlu । âgiṃhyâ Doḍanâgara grâma vaṃ-

Back—

22. dunnu । Kibboṭṭunāduvaḷagiṇa Kogaḍavaḷḷige salluva । Nichanahaḷḷige pa-
23. schimavâgiṃhyâ Hâle-Bēlūrugrâma vaṃdunuu Doḍanâgaragrāma voṃdu-nnu doḍavaṭhâra ha
24. bagadde mâtravunnu yītathâ tithi puṇya kâladalli sahiraṇyōdakadânadârâ-pūṛvaka-
25. vâgi trikaraṇa trivâchakâvāgi śrī Subraṃhmaṇya sthaladalli śrī Veṃkaṭēs-vara prītiyâgi
26. ā sthaladalli naḍsuva annadâna dêvarige pūja muṃdâda darmagaḷigâgi śrī Krishṇâ-
27. rpaṇavâgi dârâdatta mâḍaddhevâdakâraṇa । Hâle-Bēlūrunnu Doḍanāgara-vunnu Do-
28. ḍavaṭhârada gaddenu kūḍâ yī yeraḍu grâmagaḷa yī gaddeya yalle chatus-śīme vāgiṃ-

29. hyâ nidhi-nikshēpa-[illegible]-pâshâṇâkshīṇâgâmi-siddha-sâdhyaṃgaḷeṃba yash-
ṭabhōga teja-svâm[illegible]-
30. ṃgaḷunnu dânâdi vinimaya vikrayakke salluvaṃte anubhavisikoṃḍu yī
bhūsvasthya
31. phaladiṃda saddharmagaḷa naḍasikoṃḍu â-chaṃdrârkkasthâyi âgi anubha-
visikoṃḍu bhaktanâda
32. nannalli prasannavâgabēkeṃdu śrīmat Kukke Subraṃhmaṇya dēvarige |
Atrēya gōtrâpastaṃba sū-
33. traru Gōpâlarâjayyaravarige putrarâda śrīmad-râjâdhirâja râjaparamēśvara
śrī
34. vīra pratâpa śrī Vīrarangarâya dēva mahârâyarayyaravaru samarpi [si] da
bhūdâna-da-
35. rma śâsana || dāna-pālanayōr-madhyē dānā-chhrēyōnupālanaṃ dānāt-svar-
gam avāpnōti
36. pālanād achyutaṃ padaṃ ēkaiva bhaginī lōkē sarvēshām ēva bhūbujāṃ na-
bhōjāṃ na kara grāṃhyā dē-
37. vadattā vasuṃdharā | svadattāṃ paradattāṃ vā yō
38. harēta vasuṃdarā | shashṭirvarsha sahasrāṇi Śrī Rāma
39. vishṭāyāṃ jāyatē krimiḥ | śrī śrī śrī śrī śrī
40. Lakharsu paṃtarāyanada Vābaṇa barada dharma śâsana || Mākā ottuni
paṭṭibattu-
41. ḍu chekkina dharma śāsana | śrī śrī śrī

Note.

This inscription is noticed by Mr. V. Rangacharya in his "Inscriptions of the Madras Presidency", Vol. II, p. 876, as inscription No. 306. It records the grant of the villages Hāle-Bēlūru and Doḍanāgara and some wet lands at Doḍavaṭhāra, for the food offerings, worship, etc., of the god Subrahmaṇya at Kukke. The donor is Śrīrangarāya, son of Gōpālarājayya, and grandson of Āravīṭi Rāmarāju Rangaparājayya, of Ātrēya gōtra and Āpastamba sūtra, follower of Yajuśśâkha and born in Sōmavaṃsa. This Śrīrangarâya was ruling at Bēlūr when he made this grant. There are many of his records (E. C. V Bl. 80, 81, 96, 122 ; Hn. 40, etc.). Śrīrangarâya, the last of the Vijayanagar kings ruled at Penugoṇḍa after the destruction of the Vijayanagar kingdom. His capital cities Chandragiri and Chingalpet having been taken by the forces of Golkoṇḍa, he fled and sought the protection of Śivappanâyaka who installed him at Bēlūr. He was ruling from that place till about 1672 A.D.

The date of the record Ś 1588 Viśvāvasu sam. Chaitra śu 1 corresponds to 7th March 1665 A.D.

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Another copper plate grant in the same temple. [Plate VI 3, 4.]
Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ.—

1. ಶುಭಮಸ್ತು ॥ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ। ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ।
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ। ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೮೭ ಸಂದ ವ
4. ರ್ತಮಾನವಾದ ವಿಶ್ವಾವಸು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುಧ ೩ ಶುಕ್ರವಾರ ಮಕ
5. ರ ಸಂಕ್ರಾಂತ್ತಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ರಾ
6. ಜ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀವರಾಹ ಬಿರುದ ನಾನಾ ವರ್ನ
7. ಮಕುಟ ಮಂಡಲಿಕರಗಂಡ ಅನೇಕ ಬ್ರಾಂಹ್ಮಣ ಪ್ರತಿಷ್ಠಾ ಪೂರ್ನ (ರ್ಣ) ಕ ಷೋಡ
8. ಶಮಹಾದಾನಾದಿ ಸಕಲ ಧರ್ಮಾಚರಣ ನಿರತರಾದ ಮೈಸೂರ ದೇವರಾಜ
9. ವೊಡೆಯರ ಕೊಮಾರರಾದ ದೇವರಾಜ ಮಹೀಪಾಲಕರು ಶ್ರೀರಂಗಪಟ್ಟಣದ ಶಿಂಹಾ
10. ಸನಾಧೀಶ್ವರರಾಗಿ ರಾಜ್ಯವಂ ಗೈವುತ್ತಿರಲು ಲಂಬ ಕರ್ಣಗೋತ್ರದ ಆಶ್ವಲಾಯನ
11. ಸೂತ್ರದ ರಿಕ್ಸೆ (ಕ್ಯಾ) ಜೆಯ ನಾನಜಿಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯ
12. ನವರು ನಮಗೆ ಆತ್ರೇಯಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಜೆಯ ಚಾಮರಾ
13. ಜ ವಡೆಯರ ಪೌತ್ರರಾದ ದೇವರಾಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ಮಹೀ
14. ಪಾಲಕರಿಂದ ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಂ
15. ದ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಅರಕೆರೆಯ ಹೋಬಳಿಯ ಹುಂಜನಕೆರೆ ಗ್ರಾಮ ೧
16. ಹಾಸನ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಗೊರವೂರ ಹೋಬಳಿಯ ಚಂಗರವಳ ಗ್ರಾಮ ೧ ಹೊ
17. ಸಲ್ಲಿ ಗ್ರಾಮ ೧ ಯೀ ೩ ಗ್ರಾಮಗಳನ್ನು ಲಂಬಕರ್ಣ ಗೋತ್ರದ ಆಶ್ವಲಾ
18. ಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಜೆಯ ನಾನಜಿಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧ
19. ನೋಜಯ್ಯನವರು ದೇವದೇವೋತ್ತಮ ದೇವತಾಸಾರ್ವಭೌಮ ಅನೇಕ ವರ ಪ್ರ
20. ದ ನಿತ್ಯಾನ್ನದಾನವಿನೋದಿ ಕುಕೆ ಲಿಂಗನೆಂಬ ಬಿರುದಾಂತ್ತ ಸುಬ್ರಂಹ್ಮಣ್ಯೇ

ಹಿಂಭಾಗ.—

21. ಶ್ವರಸ್ವಾಮಿಯವರಿಗೆ ನಾವು ಮಾಡಿಸ್ತ ರಥೋತ್ಸವ ಅಂನ್ನಸತ್ರ ಮುಂತ್ತಾದ ಶೇ
22. ವಾ ನಿಮಿತ್ತವಾಗಿ ಯೀ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸ
23. ಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಯೀ ದಿನದಲು ಧಾರೆಯ ನೆರ
24. ದು ಕೊಟ್ಟೆವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೀ ಗ್ರಾಮ
25. ಗಳ ಚತುಶೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ್ ಆ
26. ಗಾಮಿಸಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು
27. ಯೀ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಲುವವು ಯಿಲ್ಲಿಂದ ಮುಂ
28.. ದೆ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೆಂದು ಲಂಬಕರ್ಣ
29. ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಜೆಯ ನಾನಜಿ ಪೌತ್ರ
30. ರಾದ ಶಿವುಜಿ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯನವರು ಸುಬ್ರಂಹ್ಮ
31. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನ॥ ಯೇಕೈವ ಭಗಿನೀ
32. ಲೋಕೇ। ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾ। ನಭೋಜ್ಯ ನಕರಗ್ರಾಂಹ್ಯ। ವಿ
33. ಪ್ರದತ್ತಾ ವಸುಂಧರಾ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ। ದಾನಾಛ್ರೇ

34. ಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ। ಪಾಲನಾದಚ್ಯುತಂ
35. ಪದಂ॥ ಶ್ರೀಂ ಶ್ರೀಂ ಜಯುನಾ॥ ಶ್ರೀ ದೇವರಾಜು

Transliteration.

I-A—

1. subham astu ‖ namas tuṃga-śiras-tuṃbi । chaṃdra-châmara-châravē ।
2. trailōkya-nagarâraṃbha । mûlastaṃbhaya Saṃbhavē‖ svasti śrī vi-
3. jayâbhyudaya Śâlivâhana Śakavarsha 1587 saṃda va-
4. rttamânavâda Visvâvasu saṃvatsarada pushya śudha 3 Śukravâra Maka-
5. ra saṃkraṃtta puṇyakâladalli śrīmad râjâdhirâja râjaparamēsvara râ-
6. ja śrī vīrapratâpa birudaṃtembaragaṃḍa dharaṇīvarâha biruda nânâ varna
7. makuṭa maṃḍalikara gaṃḍa anēka Brâhmaṇa pratishṭhâ pūrna (rva) ka shoḍa-
8. sa mahâdânâdi sakala dharmâcharaṇa niratarâda Mysūra Dēvarâja
9. Voḍeyara komârarâda Dēvarâjamahīpâlakaru Śrīraṃgapaṭaṇada śiṃhmâ-
10. sanâdhīśvararâgi râjyavaṃ gaivuttiralu Laṃbakarṇa gōtrada Âśvalâyana
11. sūtrada Riksekheya Nanaji pavutrarâda Sivujiya putrarâda Dhanōjayya-
12. navaru namage Atrēya gōtrada Âśvalâyana sūtrada Riksekheya Chamârâ-
13. ja Vadeyara pautrarâda Dēvarâja Vaḍeyara putrarâda Dēvarâja mahī-
14. pâlakaruṃda sahiraṇyōdaka dâna dhârâ pūrvakavâgi sarvamânyavâgi baṃ-
15. da Śrīraṃgapaṭṭaṇada sthaḷakke saluva Arakereya hōbaḷiya Huṃjanakere grâma 1
16. Hâsana sthaḷakke saluva Goravūra hōbaḷiya Chaṃgaravaḷi grâma 1 Ho-
17. saḷḷi grâma 1 yī 3 grâmagaḷannu Laṃbakarṇa gōtrada Âśvalâ-
18. yana sūtrada iRiksekheya Nânaji pavutrarâda Śivujaya putrarâda Dha-
19. nōjayyanavaru dēvadēvōttama dēvatâ sârvabhauma anēka-vara-pra-
20. da nityânna-dâna-vinōdi Kukeliṃganeṃba birudâṃta Subraṃhmaṇyē-

I-B—

21. śvara svâmiyavarige nâvu mâḍista aṃna satra muṃttâda śē-
22. vâ nimittavâgi yī Subraṃhmaṇyēśvara svâmiyavara bhaṃḍârakke sa-
23. hiraṇyōdaka dâna dhârâ-pūrvakavâgi yīdinadalu dhâreyan era-
24. du koṭṭevâgi yī grâmagaḷu yī dharmakke saluvavu yī grâma-
25. gaḷa chatu-śīmeyoḷaguḷḷa nidhi-nikshēpa-jala-pâshâṇa-akshīṇi â-
26. gâmi sidha sâdhyaṃgaḷeṃba ashṭa-bhōga-tēja-svâmyaṃgaḷu
27. yī svâmiyavara bhaṃḍârakke saluvavu yilliṃda muṃ-
28. de yī grâmagaḷu yī dharmakke saluvavu yeṃdu Laṃbakarṇa
29. gōtrada Âśvalâyana sūtrada Riksekheya Nânaji pautra-
30. râda Sivuji putrarâda Dhanōjayyanavaru Subraṃhma-
31. ṇyēśvara svâmiyavarige koṭṭa tâṃbra śâsana ‖ yēkaiva bhaginī
32. lōkē । sarvēshâm ēva bhūbhujâ । na bhōjyâ nakaragrâṃhya । vi-

33. pra-dattâ vasuṃdharâ ‖ dâna-pâlanayōr madhyē । dânâchhrē
34. yōnu pâlanaṃ । dânâ-svarga[ma]vâpnōti । pâlanâd achyutaṃ
35. padaṃ ‖ śrim śriṃ jayuṇū ‖ śrī Dēvarâju

Translation.

May it be prosperous. [Praise of Śambhu]. Be it well. The victorious year 1587 of the Śâlivâhana era having passed and the cyclic year Viśvâvasu being current, on Friday the 3rd of the bright half of Pushya being the auspicious makarasankrânti :

While Dēvarâja mahīpâla, son of Mysore Dēvarâja Voḍeyar, the illustrious râjâdhirâja râja-paramēśvara râja śrī vīrapratāpa birudantembara gaṇḍa, of the birudas Dharaṇī-varāha, champion over the maṇḍalikas with crowns of various colours, devoted to the act of merit like the sixteen mahādānas to the Brahmans, was ruling the kingdom as lord of the throne of Śrīrangapaṭṭaṇa ;

We, Dhannōjayya, son of Śivuji and grandson of Nânaji belonging to Lambakarṇa gōtra, Āśvalâyana sūtra and Rikśâkha, have granted one village Hunjanakere of Arakere hobli belonging to Śrīrangapaṭṭaṇasthaḷa, one village Changaravaḷi of Goravûr hobli belonging to Hâsanasthaḷa and one village Hosahaḷḷi—these three villages which had been granted to us with gold and pouring of water, free of all imposts, by Dēvarâja mahīpâla, son of Dēvarâja Vaḍeya and grandson of Châmarāja-Vaḍeya of Âtrēyagōtra, Āśvalâyana sūtra and Rikshâkhâ—for the service like the car festival, food destribution at the choultry, etc., we have caused to be done, in honour of the god Subrahmaṇyēśvara, best among the gods, supreme lord of gods, granter of numerous boons, delighter in distributing food daily, with the title Kukke linga. As we have granted these villages today, they belong to this charity. The eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four bounderies of these villages belong to the treasury of the god ; from this time onwards these villages belong to this charity. Thus is the copper-plate charter granted to the god Subrahmaṇya by Dhanōjayya, son of Śivuji and grandson of Nânaji of Lambakarṇa gōtra, Āśvalâyana sûtra and Rikśâkhe.

Imprecatory verses : yēkaiva bhaginî lōkē, etc., dânapâlanayōr madhyē, etc.

Śrī Dēvarâju.

Note.

This record is noticed as No. 304 by Mr. V. Rangācharya in his " Inscriptions of the Madras Presidency," Vol. II. It registers the grant of 3 villages—Hunjanakere, Changaravaḷi and Hosahaḷḷi for the car festival and the choultry for the free distribution of food, etc., of the god Subrahmaṇya at Kukke. The donor is Dhannōji son of

Śivuji and grandson of Nânaji. The villages are said to have been previously granted to Dhannōji by the Mysore king Dēvarâja mahīpāla, son of Dēvarâja Vaḍeya and grandson of Châmarâja Vaḍeya.

Dhannōji, the donor of the present grant was a famous jeweller who came to Mysore from Gujarat. For detailed information about him see M.A.R. 1934 Pp. 167-168. In M.A.R. 1934, inscription No. 39 line 29, Dhannōji is said to have made a grant for the car festival of the god Subrahmaṇya. This fact is confirmed by the present record.

The date of the present grant, Ś 1587 Viśvâvasu sam. Pushya śu. 3 Śukravâra corresponding to Friday, 29th December 1665 A.D.

50

Another Copper-plate record in the treasury of the same Subrahmanyasvâmi temple.

Single plate.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಸ್ಥಾನದ ಭಂಡಾರದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ,

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

ಸೂರ್ಯ ಮಯೂರ ಆದರಮೇಲೆ ಶೇಷ ಚಂದ್ರ

ಶ್ರೀ ರಾಮ ಶ್ರೀ ಕ್ರುಷ್ಣ ಶ್ರೀ ವುಮಾಮಹೇಶ್ವರ ಶ್ರೀ ಸಿದ್ಧಗಣಪತಿ ಶ್ರೀ ವಿರನರಪತಿ

ಶ್ರೀ ಲಕ್ಷ್ಮೀನ್ರುಸುಂಹ್ವ ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

1. ॥ ಶುಭಮಸ್ತು । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾ
2. ರವೆ। ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ। ಹರೆರ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂ
4. ಡಃ ಸಪಾತುನಃ॥ ಉಧೃತಾಮೇದಿನೀಯ್ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರ
5. ಸಾ। ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ॥
6. ॥೧೬೦೪ಕ್ಕೆ ಸಲುವ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫
7. ಲ್ಲು ಶ್ರೀಮತು ಶಂಭುಸುತ। ಅಂಬಿಕಾತನಯ। ಅಗ್ನಿಸಂಭವ।
8. ಷಣ್ಮುಖ ಕುಮಾರಸ್ವಮಿ। ತಾರಕಾಸುರಸಂಹ್ವಾರ ವುಭಯ
9. ಕುಮಾರಧಾರಾತೀರ ಕುಕ್ಕೆ ಪುರನಿವಾಸ॥ ಭಕ್ತಾಭಿಷ್ಟ
10. ಫಲಪ್ರದಾಯಕ ಶ್ರೀ ಸುಬ್ರಂಹ್ಮಣ್ಯಸ್ವಾಮಿ
11. ಯವರ ಭಂಡಾರಕ್ಕೆ। ಸಮರ್ಪಿಶಿದ ಭೂದಾನಶಾಸ
12. ನದ ಬಿಂನ್ನವತ್ತಳೆ ಕ್ರಮವೆಂತೆಂದರೆ। ಸಿಂಧುಗೋವಿಂದ
13. ಹಿಮಕರಗಂಡ ಧವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವ
14. ರಾಧೀಶ್ವರ ಬರಿದು ಸಪ್ತಾಂಗಹರಣರಾದ ಕಾಸ್ಯಪಗೋತ್ರ
15. ದ ಬೇಲೂರ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ ಕ್ರುಷ್ಣ
16. ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರು ಕಾಶ್ಯ

ಹಿಂಭಾಗ—

17. ಪಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗ
18. ಳಾದ ತೇಕೂರ ತಿಮ್ಮಯನ ಪೌತ್ರರಾದ ವೆಂಗಯ್ಯನ ಪುತ್ರರಾದ ತಿ

19. ಪೈಯ್ಯಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪಾಲಿಸಿದಂಥಾ ಹೆ
20. ತ್ತಳಿಗೆನಾಡ ಹುಲುಸೆಮಂದೆ. ಡಿಗಿನ ಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ
21. ವಾದ। ವೆಂಕಟಾಪುರದಲ್ಲಿ ಕಲ್ಲರೆಗದ್ದೆ ಖ।॥೦ ಅದರಮೇಲಣ ಹಿಡವಳಿ
22. ಗದ್ದೆ ಖ ೧ ॥।೦ವುಭಯಂತಟ್ಟ ಖ ೨ ॥೦ ಯರಡುವರೆ ಖಂಡಗಗದ್ದೆ
23. ಗೆ ಸಲುವ ಸಿದ್ಧಾಯದೇಶದ ನಾಣ್ಯ ಕಂದಾಯ ಗ ೨॥ ಕಾಣಿಕೆಗ ॥೧‘೨॥
24. ಉಭುಯಂಗ ೩॥೨ಕ್ಕೆ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಕಟ್ಟಳೆ ಅಮೃತಪ
25. ಡಿ ವುರುಳಿ ೧ಕ್ಕೆ ಅಕ್ಕಿ ಬಳ್ಳ ೧ ರಲ್ಲು ವರಷ ೧ಕ್ಕೆ ಬಳ್ಳ ೩೬೦ಕ್ಕೆ ಕ್ರಯ ಹ
26. ಳತು ಗ೧॥ ಆ ಶುದ್ಧ ೧೫ಲು ಮೃಷ್ಟಾಂನ್ನ ಸಮಾರಾಧನೆ ದಕ್ಷಣಿ ಸ
27. ಹ ಗ ।೦ ದೀಪಾರಾಧನೆ ವುತ್ಸಾಹ ಚರಪು ಸಹಾ ಗ ॥೦ ಅಂತ್ತು ಹ
28. ಳತುಗ ೨॥೦ ಅಯಿದು ಹೊಂನ್ನಿಗೆ ಸಲುವ ಹಾಂಗೆ ಯೀ ಭೂಮಿಯ
29. ಂನ್ನು ಸಹಿರಣ್ಯೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಸಮರ್ಪಿಸಿದ ಭೂದಾ
30. ನ ಶಾಸನದ ಬಿನ್ನವತ್ತಳೆ। ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು। ಆದಿತ್ಯ
31. ಚಂದ್ರಾವನಲೊ ನಿಲ್ಶ್ಚ। ದ್ಯೌರ್ಭೂಮಿ ರಾಪೋಹೃದಯಂ ಯಮ
32. ಶ್ಚ। ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚವುಭೇಚಸಂಧ್ಯೆ। ಧರ್ಮಸ್ಯಜಾನಾತಿ ನರ
33. ಸ್ಯವೃತ್ತಂ॥ ದಾನಪಾಲನಯೊರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋನ್ನೃಪಾ
34. ಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ॥ ಪಾಲನಾದಚ್ಚುತಂ
35. ಪದಂ॥ ನರಸಾಕ್ಷಿಗಳು ನಾಡಗೌಡಗಳು ಸ್ಥಳದ ಶಾನಭಾಗ
36. ರು॥
37. ಗ್ರಾಮ
38. ದೇವರಿಗೆ॥ ತೆಕೂರ ತಿಪ್ಪಯ್ಯನವಪ್ಪಿತದ ಬಿಂನಹ
39. ಖ೧೦॥ ನಾಡಗೌಡಗಳ ಶ್ಯಾನಭಾಗರಸಾಕ್ಷಿ
40. ಬ್ರಂಹ್ಮ॥ . . . . ಸೌಭ್ರಾತ್ರುಗಳಾ
ಬಿಂನಹ . . . . ದ ನಾಗಪ್ಪೈಯ್ಯ
41. ದಾಯ . . . . ಪ್ಪೈ ದ್ಯೈಯಗ
42. ಖ ಳ ನಾಲ್ಕು . . . . ಳ ಬಿಂನ ಹಾ
43. ॥ ಕಂದ್ದು ಕೂರಿ ಪೆದಲಿಂಗ್ಗನ ವ್ರಾಶಿನ ಶಾಸನಂ ವಿನ್ನಪಾಲು॥

Note.

This record is noticed as No. 308 on page 876 of the "Inscriptions of the Madras Presidency", Vol. II, by Mr. V. Rangācharya. It is a private grant made to the god Subrahmaṇya by a Brahman named Tipaiya, son of Vengayya, and grandson of Tēkur Timmaya of Kāśyapa gōtra and Āpastamba sûtra, who was learned in Yajuś-śākhā. The grant consists of 2½ khaṇḍugas of land from the village Huluse mande. Ligina haḷḷi renamed as Venkaṭāpura which had been granted to Tipaiya by Venkaṭâdri Nâyaka, son of Krishṇappa Nâyaka and grandson of Bēlûr Venkaṭappa Nâyaka, who is styled as Sindhugōvīnda, Himakaragaṇḍa, Dhavaḷânka bhīma, lord of Maṇinâgapura and baridu saptângaharaṇa. These titles are found in a number of inscriptions belonging to the Bēlûr chiefs (E.C. V Ag. 4, 9; Mg. 10).

The date of the record is given as Ś 1603 Dundubhi sam. Mârgaśira śu 15. But Ś 1603 is Durmati and Ś 1604 is Dundubhi. It is common in inscriptions to give the expired Śaka years and the current cyclic years. Thus the date corresponds to Monday, 4th December 1682.

Venkaṭâdrinâyaka appears to have been ruling the Bêlûr and Manjarâbâd taluks. He is referred to in E.C. V Mg. 10 and M.A.R. 1911 p. 54.

51

Another Copper-plate record at the same temple.

Two plates.

ಅದೇ ದೇವಸ್ಥಾನದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಎರಡು ಹಲಗೆಗಳು.

1ನೆಯ ಹಲಗೆ.—

1. ಶುಭಮಸ್ತು
2. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂ
3. ದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋಕ್ಯ ನಗರಾ
4. ರಂಭ। ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ॥ ಹರೇರ್ಲೀ
5. ಲಾವರಾಹಸ್ಯ। ದಂಷ್ಟ್ರಾದಂಡಸ್ಸ ಪಾಕುಸಃ । ಹೇಮಾದ್ರಿಕ
6. ಲಶಾಯತ್ರ। ಧಾತ್ರೀಛತ್ರ ಶ್ರಿಯಂದದೌ॥ ಶ್ರೀಮತು ದೇವದೇವೋ
7. ಕ್ರಮ ದೇವತಾಸಾರ್ವಭೌಮ । ಅಖಿಳಾಂಡಕೋಟಿ ಬ್ರಂಹ್ಮಾಂಡನಾ
8. ಯಕಾ । ವೇದವೇದಾಂತ್ತ ವೇದ್ಯ ಪುರಾಣಪುರುಷೋತ್ತಮ।ಉಮಾ
9. ಮಹೇಶ್ವರ ಪ್ರಿಯಪುತ್ರ ಕುಕ್ಕೆ ಪುರವರಾಧೀಶ್ವರರಾದ। ಸುಬ್ರಂಹ್ಮಂ
10. ಣ್ಯೇಶ್ವರಸ್ವಾಮಿಯವರ ಪಾದಾರವಿಂದದ ಸೇವೆಗೆ। ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
11. ದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷಂಗಳು ೧೬೩೧ನೆ ವರುಷದ ಬಹುಧಾಂ
12. ನ್ಯ ನಾಮಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು ೧೫ ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
13. ಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ
14. ಮಹಾರಾಯರೈಯ್ಯನವರು। ಘನಗಿರಿ ಸುಂಹ್ವಾಸನದಲು ರತ್ನ ಸುಂ
15. ಹ್ವಾಸನಾರೂಢರಾಗಿ ಸ್ಥಿರಸಾಂಬ್ರಾಜ್ಯಂಗೈಉತ್ತಿರಲು। ಸದಾಸಿವ ಗೋ
16. ತ್ರದ ಎಲಹಕನಾಡ ಪ್ರಭು ಯಿಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪೌತ್ರ
17. ರಾದ ಮುಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪುತ್ರರಾದ ಮುಂಮಡಿ
18. ದೊಡ್ಡವೀರಪ್ಪ ಗವುಡನು। ಸಮರ್ಪ್ಪಿಸ್ತ ಗ್ರಾಮಶಾಸನದ ಕ್ರಮವೆ
19. ಂತೆಂದರೆ ನನಗೆ ಸಂತಾನಾಭಿವೃದ್ಧಿಯಾಗಬೇಕೆಂದು ಭಕ್ತಿಪೂರ್ವ
20. ಕದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡೆನಾದಕಾರಣ ನಂನ ಮೇಲಣ
21. ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ವಂಷಾಭಿವೃಧಿಯಾಗಲಿ ಯೆಂದು
22. ಕೃಪೆ ಮಾಡಿದಿರಾದ್ದರಿಂದಾ ನಾನು ಕೆಂಪವೀರೆಗಉಡನು ಉಭಯ
23. ತ್ರರು ನಿಂಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ ಪಂಚಾಮ್ರುತಭಿಷೇಕ
24. ದೀಪಾರಾಧನೆ ಸಹಸ್ರನಾಮ ನೇವೇದ್ಯ ಅಂಗಪ್ರದಕ್ಷಿಣೆ ಮ
25. ಡಿ ಸ್ನಾನ ವಾಹನೋತ್ಸವ ಮಂಟಪದ ಸೇವೆ ಸಮಾರಾಧ
26. ನೆ ಮೊದಲಾದ್ದು ಸಾರ್ವಕಾಲವು ನಡೆಬೇಕೆಂದು ನನಗೆ ಅ
27. ಪ್ಪಣೆ ಪಾಲಿಸ್ತ ಮಾಗಡಿ ಸಿಮೆಗೆ ಸಲುವ ಹೊಂನಪ್ಪನ
28. ಬೇಡ್ರಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ ಸುಬ್ಬರಾಯಪುರ ಗ ೧೦೦

2ನೆಯ ಹಲಗೆ.—

29. ವರಹಾದ ಗ್ರಾಮವಂನು
30. ಭಕ್ತಿಪೂರ್ವಕದಿಂದ ತ್ರಿವಾ
31. ಚಕವಾಗಿ ಸಮರ್ಪ್ಪಿಸ್ತೆನಾದಕಾರ

32. ಣ ಯೀಗ್ರಾಮಕೆ ಸಲುವ ಚತುಸ್ಸಿಮೆಯೊ
33. ಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆ
34. ಗಾಮಿ ಸಿದ ಸಾಧ್ಯಂಗಳೆನಿಸಿಕ್ಕೊಂಬ ಅಷ್ಟಭೋಗ ತೇಜ
35. ಸ್ವಾಂಮ್ಯಂಗಳು ಸಹಿತವಾಗಿ ನಿಂಮ ಪಾದಾರವಿಂ
36. ದದ ಸೇವೆಗೆ ಸಮರ್ಪ್ಪಣೆಯಾಗಿ ಆಗುಮಾಡಿಕೊಂ
37. ಡು ನಂಮ ಉಭಯತ್ರರಿಗು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯ
38. ವಾಗಿ ಯಿಷ್ಟಾಭೀಷ್ಟಗಳ ಪಾಲಿಸಿ ನಿಂಮವರ ಪುತ್ರನಾದ ಕೇಂ
39. ಪ ವೀರೇಗವುಡನು ನಾನು ನಿಂಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ
40. ತಗುಲಾಗಿಯಿಥೇವೆಯಾದಕಾರಣ ಹೇಗೆ ರಕ್ಷಿಸಬೇಕೋ ಆ
41. ಕರ್ತವ್ಯ ನಿಂಮ ಪಾದದು। ಸಮರ್ಪ್ಪಿಸ್ತ ತಾಂಬ್ರ ಶಾಸನಾ॥
42. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೆ॥ ದಾನಾಛ್ರೇಯೋನಪಾಲನಂ॥
43. ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ಪೋತಿ। ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥
44. ಏಕೈವ ಭಗಿನೀಲೋಕೆ। ಸರ್ವೇಶಾಮೇವ ಭೂಭುಜಾಂ॥
45. ನಭೋಜ್ಯಂ ನಕರಗ್ರಾಂಹ್ಯ। ದೇವದತ್ತಾವಸುಂಧರಾ॥
46. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ । ಪರದತ್ತಾನು ಪಾಲ
47. ನಂ। ಪರದತ್ತಾಪಹರೇಣ। ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇ
48. ತ್॥ ಗಂಣ್ಯಂತೇ ಪಾಂಸವೋ ಭೂಮಿಃ। ಗಂಣ್ಯಂತೆ
49. ಜಲಬಿಂದವಃ। ನಗಣ್ಯಂತೆ ವಿಧಾತ್ರಾಪಿ। ಬ್ರಂಹ್ಮ
50. ಸಂಸ್ಥಾಪನಾಫಲಂ॥ ಜಿಯ್ಯಪೊಗಿಡಪಶ್ಚೈವ।
51. ನಾಚಪೋ ಕೆಂಪನಾಚಪಃ। ಹಿರಿಯಕೆಂಪ
52. ಮಹೀಪಾಲ। ಯಿಂಮಡಿ ಕೆಂಪಭೂವರ।
53. ಮುಂಮ್ಮಡಿ ಕೆಂಪಧೀರಶ್ಚ ವೀರಭೂಪಾ
54. ಲ ಚೆಂದ್ರಮಾಃ॥ ಕೆಂಪವೀರನೃಪಾಲ
55. ಶ್ಚ ಸುಪುತ್ರಃ ಕುಲದೀಪಕಾಃ

Transliteration.

I Plate—

1. śubham astu
2. namastuṃga-siraś-chuṃbi chaṃ-
3. dra chāmara-chāravê ǀ trailōkya-nagarā-
4. raṃbha ǀ mūla-staṃbhāya Śaṃbhavē ǀ Harēr-lī-
5. lā-Varāhasya ǀ dâṃshṭrādaṃdas sapāku saḥ ǀ Hēmādri ka-
6. laśāyatra ǀ dhātrī-chhatra śriyaṃ dadau ǁ śrīmatu dēva-dēvō-
7. krama dēvatā sārvabhauma ǀ akhilāṃḍa kōṭi braṃhmāṃḍa nā-
8. yaka ǀ Vēda vēdāṃtta vēdya purāṇa Purushōttama ǀ Umā-
9. mahēśvara priya-putra Kukkepuravarādhīśvararāda ǀ Subraṃhmaṃ-
10. ṇyēśvara svāmiyavara pādāraviṃdada sēvege svasti śrī vijayābhyu-
11. daya Śālivāhana Śakavarshaṃgaḷu 1601 ne varushada Bahudhāṃ-
12. nya nāma saṃvatsarada Āśvīja śu 15 lū śrīmadd rājādhirājā rā-
13. japaramēśvara śrīvīrapratāpa śrīvīra Śrīranga rāya-dēva
14. mahārāyaraiyyanavaru ǀ Ghanagiri-suṃhvāsanadalu ratna sum-
15. hvāsanārūḍharāgi sttira-sāṃbrājyaṃ gaiü ttiralu ǀ Sadāśiva gō-

16. trada Elahakanâḍa prabhu Yiṃmaḍi Keṃpegauḍaravara pautra-
17 rāda Muṃmaḍi Keṃpegauḍaravara putrārada Muṃmaḍi
18. Doḍḍavīrappa gauḍanu । samarppista grāma śāsanada kramave-
19 ṃteṃdare nanage saṃtanābhivṛiddhiyāgabēkeṃdu bhaktipūrva-
20. kadiṃda prārttane māḍikoṃḍenādakāraṇa naṃna mēḷaṇa
21. kṛipākaṭākshadiṃda vaṃshābhivṛidhiyāgalī yaṃdu
22. kṛipe māḍidirāddariṃda nânu Keṃpavīre gauḍanu ubhaya-
23. traru niṃma charaṇâraviṃdada sēvege paṃchâmrutâbhishēka
24. dīpârādhane sahasranâma nēvēdya aṃgapradakshiṇe mā-
25. ḍi snāna vâhanōtsava maṃṭapada sēve samârâdha-
26 ne modalâddu sàrvakâlaü naḍebēkeṃdu nanige a-
27. ppaṇe pâlista Mâguḍi-sīmege saluva Hoṃnappana
28. Bēḍrahaḷige pratinâmadhēya Subbarâyapura ga 100

II Plate—

29. varahâda grâmavaṃnu
30. bhaktipūrvakadiṃda trivâ-
31. chakavâgi samarppiste nâdakâra-
32. ṇa yigrâmake saluva chatussīme yo-
33. ḷaguḷḷa nidhi-nikshēpa-jala-pâshâṇa akshīṇi â-
34. gâmi sida sâdyaṃgaḷenisikkoṃba ashṭa-bhōga-tēja
35. svâṃmyaṃgaḷu sahītavâgi niṃma pâdāraviṃ-
36. dada sēvege samarppaṇeyâgi âgumâḍikoṃ-
37. ḍu naṃma ubhayatrarigu putra-pautra-pâraṃparya-
38. vâgi yishṭâbhishṭagaḷa pâlisi niṃma varaputranâda Kem-
39. pavīrēgauḍanu nânu niṃma charaṇâraviṃdada sēvege
40. tagulâgi yidhēveyâdakāraṇa hēge rakshisabēkō â
41. kartavya niṃma pâdadu । samarppista tâṃbra śâsanâ ॥
42. dâna-pâlanayōr-madhyē ॥ dâná-chhrēyōnapâlanaṃ ॥
43. dânāt-svargam avāpnōti । pālanad achyutaṃ padaṃ ॥
44. ēkaika bhaginī lōke । sarvēshâm ēva bhūbhujāṃ ॥
45. na bhōjyā na kara grāṃhya । dēvadattā vasuṃdharā ॥
46. svadattā dviguṇaṃ puṃṇyaṃ । paradattānu pâla-
47. naṃ । paradattâpahârēṇa । svadattaṃ nishphalaṃ bhavē-
48. t ॥ gaṃṇyaṃte pâṃsavō bhūmēḥ । gaṇyaṃte
49. jalabiṃdavaḥ ॥ na gaṇyaṃte Vidhâtrâpi Braṃhma
50. saṃsthâpanâphalaṁ ॥ Jiyyapo-Giḍapaśchaiva ।
51. Nâchapo Keṃpanâchapaḥ । Hiriya Keṃpa
52. mahīpâla । Yiṃmaḍi Keṃpabhūvara ।
53. Muṃmmaḍi Keṃpadhīraścha Vīrabhūpâ-

54. lachemdramâḥ ॥ Kempavīranṛipâla-
55. ścha suputraḥ kuladīpakâḥ

Note.

This record registers the grant of the village Honnappana Bēḍarahaḷḷi, renamed as Subbarâyapura, of the income of 100 varahas, for panchâmṛitâbhishēka, dīpârâdhane sahasranâma, food offerings, angapradakshiṇe, maḍisnâna and vâhanōtsava of the god Subrahmaṇya at Kukke. The donor is Doḍḍavīrappagauḍa, son of Mummaḍi Kempagauḍa and grandson of Yimmaḍi Kempagauḍa of Sadāśiva gōtra, lord of Elahaka nâḍu. The record ends with the genealogy of the Elahanka chiefs, which is as follows: Jīyapa, Giḍapa, Nâchapa, Kempanâchapa, Hiriyakempa mahīpâla, Yimmaḍi Kempa Bhūvara, Mummaḍi Kempa, Virabhūpâla and Kempa Vīramahīpâla.

The date of the record is given as Ś 1631 Bahudhânya Āśvija su. 15. But Bahudhânya fell in Ś 1620 and not in Ś 1631. If we take the cyclic year as correct, the date corresponds to Sunday, 9th Oct. 1698 A.D. and if we take the Śaka year as correct, the date corresponds to Friday, 7th Oct. 1709 A.D. But Srīrangarāya was not ruling at Ghanagiri on either of the dates. These dates are too late for his reign. The date of the record is thus incorrect. But the genealogy given in the record is quite in accordance with that found in many other inscriptions (*see* E.C. IX Bn. 1; Ma, 1, 2, 3, 4, 5, 8; XII Kl. 12). Is the record a spurious one? Or was it the custom of the later Pāḷḷeyagārs to mention some overlord even though they had none? There is a record on stone (E.C. IX Ma; 42) dated in 1712 A.D. belonging to Mummaḍi Kempavīrappagauḍarayya which mentions Srīrangarāya as ruling at Ghanagiri. So it is possible to suppose that it was the custom of the day and we may take the present record as genuine.

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Copper-plate record in the Samputa Narasimhasvâmi matt at the same place.

Single Plate.

ಅದೇ ಊರಿನಲ್ಲಿ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ

ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.

ಮುಂಭಾಗ—

1. . . . . ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದ . . . . . .
2. . . . . ತ್ರೀಛತ್ರಶ್ರಿಯಂ ದಧೌ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯು . . . .
3. . . . . . . ಗಳು ೧೬೪೧ ನೆ ನಡವಂತಾ ವಿಕಾರಿನಾಮ ಸಂವತ್ಸರದ . . . .
4. . . . . . . ಮತ್ತುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹ್ಯದೇವರಿಗೆ ಆತ್ರೇಯ . . . . .
5. ಸೂತ್ರಯಜುಶಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿ ರಂಗ . . . .
6. ರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಳರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ . . . .

7. ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವ . . . .
8. ಲಾಪುರಿ ಸ್ಥಲದಲ್ಲ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮ . . .
9. ಸುಬ್ರಂಹ್ಮಂಣ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ಥಂಬ ಸೂತ್ರ . . . .
10. ಶ್ಯಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪು . . . .
11. ಗೋಪಾಳರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀ
12. ರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾಯರಯ್ಯನವರು ಸಮರ್ಪಿಸ್ತ ಭೂ
13. ದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರುಸ್ಥಲಕೆ ಸಲುವ ಮಾನಿನಾಡವಳಗ
14. ಣ ಹಲಸೂರ ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲೆ ಚತುಶ್ಸೀಮವಿವರ ಬೊಸುಮಾವಿನ ಹಳಿಗೆ ಮೂ
15. ಡಲು ಕಾರಗೊಡಿಗೆ ಪಶ್ಚಿಮ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರ ಹಳಿವೂರಿಗೆ ದಕ್ಷಿಣ ವಾಸಿಂಹ . . .
16. . . . ಗ್ರಾಮದ ಯಿಾತಥಾ ವಿಧಿ ಪುಂಣ್ಯಕಾಲದಲ್ಲಿ ಸಹಿರಂಣ್ಯೋದಕದಾನ
17. ಧಾರಾಪೂರ್ವಕವಾಗಿ ಶ್ರೀ ವೆಂಕಟೇಶ್ವರಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ಧಾರ
18. ದತ್ತ ಮಾಡಿದ್ದೆವಾದಕಾರಣ ಆ ಹಲಸೂರಗ್ರಾಮದ ಯಲ್ಲೆ ಚತುಶ್ಸೀಮಾಂ
19. ತದಲ್ಲಿದ್ದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಾಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗ
20. ಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಂಮ್ಯಂಗಳು ದಾನಾ

ಹಿಂಭಾಗ—

21. . . . . ಲುವಂತಾ . . . .
22. . . . ಆಗ್ರಾಮದ ಫಲದಿಂದ ದೀಪಾ . . . . . ,
23. . . . ಮಾರಾಧನಾದಿ ಸತ್ಕರ್ತವ್ಯಗಳನು ನಡಸುತ ಆ . . . .
24. . . . ಗಿ ಅನುಭವಕ್ಕೆ ತಂದು ಭಕ್ತನಾದ ನನಗೆ ಪ್ರಸನ್ನನಾಗಬೇಕೆ . . . .
25. ತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಂಣ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಶ್ರೀಮತ್ಪ
26. . . . . ಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
27. . . . ತಿಷ್ಠಾಪನಾಚಾರ್ಯ್ಯರಾದ ಸಕಲ ಸುರನಿಕರ ಮಕುಟಮಣಿ ರಂಜಿತ
28. ತ್ರಿಮಂ ನ್ರುಸಿಂಹ್ಯದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಧಿ
29. ರಾಜತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ವರದರಾಜ ತೀರ್ಥ ಶ್ರೀಪಾದಂ
30. ಗಳವರ ಮುಂತಿಟ್ಟು ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ಥಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯರು
31. ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರವೀಟಿರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿ
32. ಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ
33. ದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನ ಧರ್ಮಶಾಸನ ॥ ದಾನ ಪಾಲನಯೋ
34. ರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
35. ಪದಂ ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ
36. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಂ। ಸ್ವದತ್ತಾಂ ಪರದತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿ
37. ರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ। ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪ
38. ರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಶ್ರೀರಾಮ

Transliteration.

Front—

1. . . . . varâhasya daṃshṭâ da . . . .
2. . . . . . . trī chhatraśriyaṃ dadhau ॥ svasti śrī vijayâbhyu . . . .
3. . . . . . galu 1581 ne naḍavaṃtâ Vikâri nâma saṃvatsarada . . .
4. . . . . . . mat-Kukke Subramhmaṇyada Saṃpuṭa-Narasiṃhya dēvarige Ātrēya . . . . . .

5. sūtra Yajuśâkhâdhyâyaru Sōmavaṃśōdbhavarâda Ârivīti Raṃga . . .
6. ravarige pautraru Gōpâḷarâjayyaravarige putrarâda śrimad-rājādhirāja râ-
. . . . .
7. mēśvara śrī vīrapratâpa śrī vīra Śriraṃgarâyadēvamahârâyarayyarava-
. . . . .
8. làpuri sthaladalli ratna siṃhâsanâdhyaksharâgi pruthvī-sâṃrâjyavâḷu talu śrīma . . . . .
9. Subraṃhmaṃṇyada Saṃpuṭa Narasiṃhya dēvarige Ātrēya-gōtrâpastṃaba sūtra . . . . .
10. śákhâdhyâyaru Sōmavaṃśōdbhavarâda Aravīṭi Raṃgaparâjayyaravarige pu . . . . . .
11. Gōpâḷarâjayyaravarige putrarâda śrimad râjâdhirâja-râja-paramēśvara śrī vīra-
12. rapratāpa śrī vīra Śrīraṃgadēva mahârāyarayyanavaru samarpista bhū-
13. dâna dharmaśâsana kramaveṃteṃdare Bēlūru sthalake saluva Mâninâḍa vaḷaga-
14. ṇa Halasūra grâmakke yalle śatuśśīma vivara Bosumâvinahaḷige mū-
15. ḍalu Kâragoḍige paśchima Hosahaḷḷige uttara Haḷivūrige dakshiṇa vâniṃha-
16. . . . . grâmada yītathā vidhi puṃṇyakâladalli sahiraṃṇyōdaka dâna
17. dhârâ pūrvakavâgi śri Veṃkaṭēśvara prītiyâgi śri Krushṇârpaṇavāgi dhārā-
18. datta mâḍiddevâdakâraṇâ Haḷasūra grâmada yalle chatuś-śimâṃ-
19. tadallidda nidhi-nikshēpa-jala-pâshâṇa akshīṇâgâmi siddha sâdhyaṃga-
20. ḷeṃba ashṭa bhōga tēja svâṃmyaṃgaḷu dânâ

Back—

21. . . . . luvaṃtâ . . . .
22. . . . . â grâmada phaladiṃda dīpâ
23. . . . . mârâdhanâdi satkartavyagaḷanu naḍasuta â . . . . .
24. . . . . gi anubhavakke taṃdu bhaktanâda nanage prasannanâga-bēk . . . . . .
25. . . . . t-Kukke Subraṃhmaṃṇyada Saṃpuṭa Narasiṃhya-dēvarige śriṃat pa-
26. . . . . haṃsa parivrâjakâchâryyavaryyarâda śrimad Vaishṇava siddhâṃta
27. . . . . . tishṭhâpanâchâryyarâda sakala sura-nikara makuṭa maṇi raṃjita
28. trimaṃ Nrusiṃhya dēvara divya śrīpâda padmārâdhakarâda śrīmad-Vidyâdhi-

29. râja tīrtha śrīpâdaṃgaḷa karakamala saṃjâtarâda Varadarâja tīrtha śrī pâdaṃ-
30. gaḷavara ṃaṃtiṭṭu Âtrēya gōtrâpastaṃbha sûtra Yajuśsâkhàdhyâyaru
31. Sōmavaṃśōdbhavarâda Āravīṭi Raṃgapa râjayyaravarige pautraru Gōpâlarâjayyaravari-
32. ge putrarâda śrīmad-râjādhirâja râja paramēśvara śrivīra pratâpa śrīvīra Śrīraṃgarâya
33. dēva mahârâyarayyaravaru samarpisida bhūdâna dharmaśâsana dâna-pâlanayō-
34. r madhye dânâchhrēyōnupâlanaṃ dânât svargam avâpnōti pâlanâd achyutaṃ
35. padaṃ ēkaiva bhaginī lōkē sarvēshâm ēva bhubhujaṃ nabhōjyā nakaragrâhyâ
36. vipra-dattâ vasuṃdharâṃ। svadattâṃ paradataṃ vâ yō harēta vasuṃdha-râm shashṭi
37. r varsha sahasrâṇi vishṭâyâṃ jâyatē krimi। svadattâ dviguṇaṃ puṃṇyaṃ pa-
38. ra-dattânupâlanaṃ paradattâpa hârēṇa śvadattaṃ nishphalaṃ bhavēt śri Râma

Note.

In the prâkāra of the same Kukke Subrahmaṇyasvāmi temple, to the south, is a small temple dedicated to the god Narasimha known as Śampuṭa Narasimha-svâmi. The temple consists of only a small vestibule and a śukanāsi. The building appears to be a later addition and may belong to about the 17th century A.D. There is also a matt attached to the temple known as Sampuṭa Narasimha-svāmi matt and the matt conducts the same kind of worship to the god Narasimha as is done in the Subrahmaṇya temple. The pedigree of the svāmis as supplied by the agent of the matt is thus: (1) Aniruddha tīrtha, (2) Varāhatīrtha, (3) Vāgiśatīrtha, (4) Viśvēśa tīrtha, (5) Veṇkaṭēśa tīrtha, (6) Vākyâdhīśatīrtha, (7) Vidyāpatitīrtha, (8) Vâsudēvatīrtha, (9) Vāmanatīrtha, (10) Vēdavyāsatīrtha, (11) Vaikuṇṭha-vallabhatīrtha (12) Vijñānatīrtha, (13) Vimalātmatīrtha, (14) Vibudhēśa tīrtha, (15) Vēdagarbhatīrtha, (16) Vēdapūjyatīrtha, (17) Vēdēśatīrtha, (18) Vidyādhirājatīrtha, (19) Varadarājatīrtha, (20) Vidyānidhitīrtha, (21) Vēdāntanidhitīrtha, (22) Vidyādhipatitīrtha, (23) Viśvapūjyatīrtha, (24) Viśvavandyatīrtha, (25) Viśvādhipati tīrtha, (26) Viśvapatitīrtha, (27) Viśvādhīśatīrtha, (28) Vidyādhīśatīrtha, (29) Vidyāvallabhatīrtha, (30) Vēdarājatīrtha, (31) Vidyārājatīrtha, (32) Vidyāpūrṇa tīrtha, and (33) Vyāsatīrtha. The present svāmi of the matt is the illustrious Viśvajñatīrtha śrīpādaṅgaḷavaru. There are about 17 brindāvanas of the past

svāmis at the place Kukke and according to the list supplied by the agent of the matt the brindāvanas of other svāmis are at various other places. The matt is said to have been an independent matt like those at Uḍupi, Nanjangūḍ and Sōsale.

The present record belongs to the reign of Śrīrangarāya, the last of the Vijayanagar rulers. He was ruling the kingdom from Bēlūr when he made this grant. The grant, which consists of the village Halasūru in Mānināḍu belonging to Bēlūrusthaḷa, is made to Varadarājatīrtha, disciple of Vidyādhirāja tīrtha, worshipper of the lotus feet of the god Narasimha, for conducting worship, etc., of the god Samputada Narasimha. The genealogy of Śrīrangarāya and the boundaries of the village granted are also given.

The date of the record is given as Ś 1587 Vikāri sam. corresponding to 1659 A.D. Other details of the date are lost. Varadarājatīrtha of the present record is the 19th svāmi in the pedigree of the mutt. His date is probably the latter half of the 17th century A.D.

53

Another copper plate record in the Samputa Narasimhasvāmi temple at the same place, Kukke.

Single plate : The plate is broken into two pieces.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ. ಹಲಗೆ ಮಧ್ಯಕ್ಕೆ ಸರಿಯಾಗಿ ಒಡೆದಿದೆ.

ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ

ಶ್ರೀ ರಾಮಾಯನಮಃ

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಭಾಯ ಶಂಭವೆ। ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲ
3. ಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯಂದಧೌ॥ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶ
4. ಕವರ್ಷಂಗಳು ೧೫೮೮ ರ ವಿಶ್ವಾವಸು ನಾಮಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧ಲ್ಲು ಶ್ರೀಮತ್ಕುಕ್ಕೆ
5. ಸುಬ್ರಂಹ್ಮಣ್ಯದ ಸಂಪುಟದ ನರಶಿಂಹ್ಯ ದೇವರಿಗೆ ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಬಸೂತ್ರಯ
6. . . . . ಸೋಮ ವಂಶೋದ್ಭವರಾದ ಆರಿವಿಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೋತ್ರ
7. . . . . ರಾಜಯ್ಯನವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ . . . .
8. . . . . ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯರವರು ವೇಲಾಪುರಿ ಸ್ಥಲದಲ್ಲಿ ರತ್ನ . . . .
9. . . . . ಪ್ರಿಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಾಳುತ್ತಿರಲು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದಸ
10. . . . . ಯಜುಶಾಖಾಧ್ಯಾಯ . . . .
11. . . . . . .
12. . . . . . ಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ . . . ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರು
13. . . . . . ರು ಸಮರ್ಪಿಸ್ತಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ.
14. . . . . . .
15. . . . . ವಳ್ಳಿಗೆ ಉತ್ತರ ಕಿರುಹಾಣಶಿಗೆ ದಕ್ಷಿಣ
16. . . . . . ಗ್ಗೊವೆ ಗ್ರಾಮವ। ಸ್ಥಲದ ಸಾರಾ . . . . ಗದೆಸ್ಥಲ

17. ಉಂಬಳಿಕೆ ಹೊರತಾಗಿ ನಿಂತ ಹೆರಗ್ಗೊವೆ ಗ್ರಾಮದಲ್ಲಿ
18. ನ್ರಸಿಂಹ್ಯ ದೇವರಿಗೆ ದೀಪಾರಾಧನೆ ನೈವಿದ್ಯಕ್ಕೆ ವಂದು ಭಾಗ। ಭಾರದ್ವಾಜಗೋತ್ರರ
19. ಯಜುಶಾಖಾಧ್ಯಾಯಿರನು . . .
20. . . . .
21. ಲಕ್ಸುಮತರ ರೊನವದಾನ

ಹಿಂಭಾಗ—

22. ಸುಬ್ರಂಹ್ಮಣ್ಯ . . . . . .
23. ಡುದು ಅನ್ನಸತ್ರ . . . .

Note.

This copper plate record is broken into two pieces and is very much worn out so that a number of letters in the inscription are lost. Hence the record is imperfect. It belongs to the reign of Śrīraṅgarāya of Vijayanagar, who is stated as ruling in Vēlāpuri (or Bēlūr). The record appears to register a grant by him of a portion of the village Heraggove for the lights and food offerings of the god Sampuṭa Nārasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

The date of the record is given as Ś 1588 Viśvāvasu sam. Chaitra śu 1 Viśvāvasu fell in Ś 1587. Taking this as correct, the date corresponds to Tuesday, 7th March 1665 A.D.

54

Another copper plate record at the same Subrahmaṇya temple.
Single plate.

ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.
ಒಂದು ಹಲಗೆ.
ಶುಭಮಸ್ತು

ಮುಂಭಾಗ—

1. ॥ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
2. ಷಕವರುಷ ೧೫೬೫ ನೆಯ ಪ್ರಮಾಥಿ ಸಂವತ್ಸರ
3. ದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಯು ಸ್ಥಿರವರದಲ್ಲು ಶ್ರೀಮಂ
4. ನ್ಮಹಾದೇವ ದೇವೋತಮ ದೇವತಾಸಾರ್ವಭೌಮ
5. ಸಕಲಸುರಮಕುಟ ಮಂಡೀಶ(ತ)ಚರಣ ಶರಣಾಗತ
6. ವಜ್ರಪಂಜರ ನಿರತಾನ್ನದಾನ ವಿನೋದಿಯಾದ। ಕುಕ್ಕೆ
7. ಸುಬ್ರಂಹ್ಮಣಿ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಕೊಲ್ಲಿ
8. ಮೊಗರ ಶಂಕರದೇವಿ ಬಲ್ಲಾಳತಿಯು ಕೊಟ್ಟ ಬಿಂನವತ್ತಳೆ
9. ಕ್ರಮವೆಂತೆಂದರೆ। ತಲೆ । ಗೋವಾಲಿಯಗಳು। ದೇವರ
10. ಸಂನಿಧಿಯಲ್ಲಿ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ತಂಮ ಹೆಸರಲು
11. ನಡವವೊಂದು ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ ಮಂಗಲೂರ ಸಲಿಕೆ।
12. ಯಿಕ್ಕೇರಿಗ ಲಕ್ಕೆ ನರಸಿಪುರಗ ೧೨ ವರಹ ದೇವರ ಭಂ

13. ಡಾರಕ್ಕೆ ಕೊಟ್ಟ ದಲಿಲೂ ಬಗೆ ಹಂನೆರಡು ವರಹ
14. ನು ಭಂಡಾರದಿಂದ ನಾನು ತೆಗದುಕೊಂಡೆನಾಗಿ। ಯೀ
15. ಹೊಂನ್ನಿನ ಬಡಿಯಿಂದ ನಡವ ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ
16. ಕಾಲ ೧ಕ್ಕೆ ಬಡಿ ಬಗೆಯಲ್ಲಿ ನಾನು ಕೊಟ್ಟು ಬಾಹ
17. ದು ಯೆಳ್ಳೆಂಣೆ ಹಾನೆ ೩೬ ಮೂವತ್ತಾರು ಹಾನೆ।

ಹಿಂಭಾಗ—

18. ಯೆಂಣೆಯನು ಕಾಲಂಪ್ರತಿಯಲು ನಂನ್ನ
19. ಸಂಶಾ (ತಾ) ನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟುಬಾ
20. ಹೆನು ಯೆಂದು ಕೊಟ ಬಿಂನವತಳೆ। ಶಂಕರ
21. ದೇವಿ ಬಿಂನಹ
22. ಂಮತ್ತ್ಂಯೀತಥಾತಿಥಿಯಲೂ ತ್ತೆಗದು ಕೊಂಡದು।
23. ಗೋಪಾಲಯ್ಯುಗಳ ಮ್ಯೆದುನ ರುಕುಮಯನ ಮಗ ಕ್ರುಷ್ಣಯ
24. ನು ತಂನ ಹೆಸರಲಿ ನಡೆವ ವಂದು ಹಾನೆ ಅಕ್ಕಿಯ
25. ಅಮ್ರುತಪಡಿ ಬಗೆ ಕಾಣಿಕೆ ಮಾಡಿದ್ದು ಯಿಕ್ಕೆ
26. ರಿ ಗ ಲಕ್ಕೆ ಸಲುವ ನರಸಿಪುರ ಗ ೧೨ ಹಂನೆರಡು
27. ವರಹಂನೂ ನಾನು ತೆಗೆದು ಕೊಂಡೆನಾಗಿ। ಯೀ ಹ
28. ಣವಿನ ಹೊಂನ ಬಡಿ ಬಗೆಲೂ ನಾನು ಕೊಟ್ಟು
29. ಬಾಹದು ದಿನ ೧ಕೆ ಬೆಳತಿಗೆ ಅಕ್ಕಿ ಹಾನೆ ೧ ಲೂ
30. ವರುಷ ೧ಕೆ ಹಾನೆ ೩೬ಂಕೆ ಸಲುವ ಮುಡಿ। ಹಾ
31. ನೆ ೪ಂಕೆ ಮುಡಿ ೧ ಲೂ ಮುಡಿ ೯ ವಂಭತ್ತು ಮುಡಿ
32. ಅಕ್ಕಿಯನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲ್ಲೂ ನಂನ ಸಂ
33. ತಾನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟು ಬಾಹೆನು।
34. ಎಂದು ಕೊಟ್ಟ ಬಿಂನವತ್ತಳೆ। ಶಂಕರದೇವಿ
35. ಬಿಂನಹ ಯೀ ಯೆರಡು ಬಗೆ ಹಣವಿನ
36. ಬಡಿಯನುಯಂನ್ನ ಕಂಬಳ ಗದೆಯಿಂದ ನಡಸಿ
37. ಬಾಹೆನು ಶಂಕರದೇವಿ ಬಿಂನಮ

Transliteration.

śubhamastu

Front—

1. svasti śrī jayābhyudaya Śālivāhana
2. Shaka varusha 1595 neya Pramāthi saṃvatsara-
3. da Mārgaśira śu 15 yu Sthiravaradallu śrīmaṃ-
4. n mahādēvadēvōtama dēvatā sārvabhauma
5. sakala sura makuṭa maṃḍīśa(ta)charaṇa śaraṇāgata-
6. vajrapaṃjara niratânna-dâna-vinōdiyâda ǀ Kukke
7. Subraṃhmaṇe svâmiyavara bhaṃḍârakke Kolli
8. mogara Śaṃkaradēvi Ballâḷatiyu koṭṭa biṃnavattaḷe
9. kramaveṃteṃdare ǀ tale ǀ Gōvâliyagaḷu ǀ dēvara
10. saṃnidhiyalli âchaṃdrârkavâgi taṃma hesaralu

11. naḍava voṃdu naṃdâdīpti bagge Maṃgalūra salike|
12. yikkēri ga 8 kke Narasipura ga 12 varaha dēvara bhaṃ-
13. ḍârako koṭṭa daḷiū bage haṃneraḍu varaha-
14. nu bhaṃḍâradiṃda nânu tegadukoṃḍenâgi|yī-
15. hoṃnina baḍiyiṃda naḍava naṃdâdīpti bagge
16. kâla 1 kke baḍi bageyalli nânu koṭṭu bâha-
17. du yeḷyeṃṇe hâne 36 mūvattāru hâne|

Back—

18. yeṃṇeyanu kâlaṃpratiyalu naṃnna
19. saṃśâ (tâ) na pâraṃpareyâgi koṭu baṃ-
20. denu yeṃdu koṭa biṃṇavataḷe| Śaṃkara
21. dēvi biṃṇaha
22. O mattaṃ yī tathâ tithiyalū ttegadu koṃḍadu|
23. Gōpâlayyugaḷa maiduna Rukumayana maga Krushṇaya-
24. nu taṃna hesarali naḍava vaṃdu hâne akkiya
25. amrutapaḍi bage kâṇike mâḍiddu Yikke-
26. ri ga 8 ke saluva Narasipura ga 12 haṃneraḍu
27. varahaṃnū nânu tegadukoṃḍenāgi| yī ha-
28. ṇavina hoṃna baḍi bagelū nānu koṭṭu
29. bāhadu dina 1 ke beḷatige akki hāne 1 lū
30. varusha 1 ke hāne 360 ke saluva muḍi| hā-
31. ne 40 ke muḍi 1 lū muḍi 9 vaṃbhattu muḍi
32. akkiyanu kālaṃ pratiyallū naṃna saṃ-
33. tāna pāraṃpareyāgi koṭṭu bāhenu
34. eṃdu koṭṭa biṃṇavattaḷe Śaṃkaradēvi
35. biṃṇaha yī yeraḍu bage haṇavina
36. baḍiyanu yaṃna kaṃbaḷa gadeyiṃda naḍasi
37. bāhenu Śaṃkaradēvi biṃṇama

Note.

This is a curious inscription which records a humble petition (vijñāpana patra) made by a lady named Kollimogara Śamkaradēvi Ballāḷiti. Two persons by name Gōpālayya and his brother-in-law Rukumayya's son Krishṇayya, who both appear to have been private persons, had granted 12 Narasipura gadyāṇas or 8 Ikkēri gadyāṇas each to continue in their names for as long as the moon and sun endure for the perpetual lamp and for food offerings of the god Subrahmaṇya. This money Śankara dēvi took as a loan from the god's treasury and in return granted this copper plate charter in which she has consented to give in the shape of interest for the loan she took, 36 hânes of gingili oil annually for the perpetual lamp and 9 muḍis of

rice annually, each muḍi consisting of 40 hânes and at the rate of one hâne per day for the food offerings of the god. The interest was to be met from the lands known as Kambaḷa gade and was so to be continued by her successors.

Śankaradēvi Ballâḷiti cannot be identified. She might have been a private person and a devotee of the god Subrahmaṇya.

The date of the record Ś 1595 Pramâthi sam. Mârgaśira śu 15 Sthiravâra corresponds to Saturday, 13th December 1673 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
		KADAMBAS	
48	1	About 500 A.D.	Ravimahārāja ....
90	27	About 1080 A.D.	Chinnamarasa ....
		GANGAS	
64	10	8th century	Śrīpurusha ....
		HOYSALAS	
65	11	About the middle of the 11th century.	Vinayāditya ....
59	6	About the 11th century	....
60	7	. . . . Mārgaśira śu. 11 (middle of the 12th century).	Narasimha I ....
74	16	12th century	....
77	19	Ś 1143, Vishu sam. Pushya śu. 11 Sō. =Monday, 6th Dec. 1221 A. D.	Narasimha II ....
91	29	Jaya sam=1174-75 A. D.	Ballāḷa II ....
58	3	About 1271 A. D.	Narasimha III ....
63	9	13th century	Narasimha III ....
62	8	Khara sam. Māgha śu. 7 Ādi.=27th Feb. 1292 A. D., Sunday.	Ballāḷa III ...
76	18	About 1300 A. D.	....
69	14	Kāḷāyukta sam. Kārttika śu. 7 Bri. =1st Nov. 1318 A.D., Wednesday.	Ballāḷa III ....
75	17	Prathamēkādaśi Mangaḷavāra (about 14th century).	Vīraballāḷa dēvaru ....

Contents and Remarks

Records a grant by the king to a Brahman named Triyambakasvāmi. The grant consisted of some lands in the villages Durmmāya, Karañja and Ânegalli.

Records the construction of a tank, its sluice and a temple by Masaṇayya, son of Uttavayya and accountant of the chief Chiṇṇamarasa.

Registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god by Lōkagāḷḷa who might have been an officer under the king.

Records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E [? cha] gāvuṇda.

Appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord.

Vīragal: records the death of Añcheya Nāyaka while fighting in a cattle raid.

Fragmentary: appears to give the full genealogy of the Hoysaḷa kings and the spiritual descent of the Jaina gurus. Registers the grant of five khaṇḍugas of wet land by three persons—Malaveseṭṭi, Kaṭakada Bāmiseṭṭi and Kēsiseṭṭi, to a basadi at Goravūr.

Records the construction of a temple and the installation of the god Varadasiddha Mallikārjuna by Bhaṭṭōpādhyāya and the grant of some vṛittis for the service of the god by various people including the king.

Registers a grant of some lands for daily worship, etc., of the god Nīlakaṇṭha at Jannihaḷi by Miṇdara Jakagauḍa, etc., who all belong to the family of Chaṭṭa of Nīrgunda.

Fragmentary vīragal: records the death of a hero named Baicha who fell piercing the horse of some enemy who led an attack against Narasimha, the Hoysaḷa king.

Fragmentary vīragal: records the death of Singappa Nāyaka while fighting with some Nāyaka.

Vīragal: records the death of a hero Chiṇneya Nāyaka while fighting with Malapa.

Perumāḷe daṇḍanāyaka, a minister under Narasimha III and Ballāḷa III, granted some village to the Brahmans.

Registers a grant of five houses and some lands to the god Śambhu by Chikkagummaṇṇa in the name of his elder brother Gummaṇṇa.

Fragmentary vīragal: records the death of a hero Kāḷagauḍa during a cattle raid at Hīraguppe.

Page number in the Report	Inscription number in the Report	Date	Ruler
		Vijayanagara Kings.	
145	46	Prabhava sam. Pushya ba. 3=16th Dec. 1388 A. D., Wednesday.	....
147	47	Ś 1329 Vyaya sam. Chaitra śu. 1=21st March 1406 A. D.	Bukka II ....
87	22	Sarvajitu sam. Śrāvaṇa ba. 13 Stiravāra=24th Aug. 1527 A. D., Saturday.	Kṛishṇadēvarāya ....
84	20	Virōdhi sam. Bhādrapada śu. 5=9th Aug. 1529 A. D.	Do ....
85	21	Ś 1454 Nandana sam. Phālguṇa ba. 7 Sō=17th March 1533 A.D., Monday.	Achyutarāya ....
89	26	16th century	....
163	52	Ś 1587 Vikrama sam.=1659 A.D.	Śrīrangarāya ....
151	48	Ś 1588 Viśvāvasu sam. Chaitra śu 1=7th March 1665 A. D.	Śrīrangarāya ....
167	53	Do	Do ....
		Belur Chiefs.	
158	50	Ś 1603 Dundubhi sam. Mārgaśira śu. 15=4th Dec. 1682 A. D., Monday.	Venkaṭappa Nāyaka ....
		Keladi Chiefs.	
99	30	About 1545 A. D.	Sadāśivarāya Nāyaka ....
109	32	Ś 1554 Prajōtpatti sam. Bhādrapada ba. 10= 11th Sept. 1631 A. D., Sunday.	Vīrabhadra Nāyaka ....
104	31	Ś 1563 Vikrama sam. Āśvīja ba 5=25th Sept. 1640 A. D.	Do ....
115	37	Ś 1565 Chitrabhānu sam. Jēshṭha śu. 15=31st May 1642 A. D., Tuesday.	Do ....

Contents and Remarks

Fragmentary: Mādhavamantri, the famous ruler of Gōva and Āraga, appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

Records the grant of 270 kāṭi gadyāṇas by the Pādamūligas for the worship, etc., of the god Subrahmaṇya at Kukke during the reign of Bāchappavoḍeyar at Gōva.

Records the grant of freedom from the marriage tax to the Śūdras of Yegaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

Registers the grant of a village Kallahaḷi to Liṅgaṇṇoḍeya of Nirāsimatt by Chennappaṇṇa in order that merit might accrue to the king.

Registers the grant of a village, probably Vaḍḍarahaḷḷi, by Ellappa Nāyaka, for services to the god Mallikārjuna of Pushpagiri, in order to increase the merit of his parents and himself.

Records a grant of freedom from the tax on barbers at Dēvanūr. The name of the king is lost.

The king granted a village Halasūr to Varadarājatīrtha, svāmi of the Samputa Narasimhasvāmi matt, for conducting worship, etc., of the god Samputa Narasimha.

The king granted the villages Hālebēlūru, Doḍanāgara and some lands at Doḍavaṭhāra for the food offerings, worship, etc., of the god Subrahmaṇya at Kukke.

Fragmentary; appears to register a grant by the king, of a portion of the village Heraggove for the lights and food offerings of the god Samputa Narasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

A private grant made to the god Śubrahmaṇya of Kukke by a Brahman named Tipaiya.

Records the grant, by Jeṭigauḍa, of some land to the Nirāṣimatt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

Records the grant of some lands of the value of six varahas to two gods—Uppāragēri Hanumanta and Bāgila Hanumanta by the chief.

Records the grant, by the same chief, of some lands of the total rental value of 41 varahas to Kuppaṇa Sōmayāji.

Records the grant of freedom from bullock tax on twelve pack bullocks, by the chief, to the mahattu matt at Maṇḍaḷḷi.

Page number in the Report	Inscription number in the Report	Date	Ruler
118	38	Ś 1581 Viśvāvasu sam. Āśvīja śu. 10=8th Oct. 1665 A. D., Sunday.	Sōmaśēkhara Nāyaka ....
121	39	Ś 1589 Parābhava sam. Vaiśākha śu. 13=6th May 1666 A. D., Sunday.	....
124	40	Ś 1596 Pramādi sam. Mārgaśira śu. 15=13th May 1673 A. D., Saturday.	Chennammāji ....
126	41	Ś 1596 Pramādi sam. Phāl. su. 7=4th March 1674 A. D., Wednesday	Chennammāji ....
130	42	Ś 1618 Yuva sam. Śrā. śu. 15=14th Aug. 1695 A. D., Wednesday.	Do ....
133	43	Ś 1630 Sarvajit sam. Māgha śu. 3=15th Jan. 1708 A.D., Thursday.	Basavappa Nāyaka ....
136	44	Ś 1633 Khara sam. Chai. śu. 7=15th March 1711 A. D., Thursday.	Do ....
142	45	Ś 1645 Śubhakṛitu sam. Phā. śu. 15	Sōmaśēkhara Nāyaka II ....
		BILIGI CHIEFS.	
121	39	S 1589 Parābhava sam. Vai. śu. 13=6th May 1666 A. D., Sunday.	....
		ELAHANKA CHIEFS.	
160	51	Ś 1631 Bahudhānya sam. Āśvīja śu. 15	Doḍḍavīrappa Gauḍa III
		MYSORE KINGS.	
155	49	Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra=29th Dec. 1665 A.D., Friday.	Dēvarāja Mahīpāla ....
		MISCELLANEOUS.	
59	6	No date (11th century)	....
71	15	No date (12th century)	....

Contents and Remarks

Registers a grant of some land by the chief to the matt at Kaḍekoppa built by Sidaliṅga dēva.

Records the grant of some land by Ghaṇṭe Ammāji to the mahattu matt, probably at Kaviledurga. Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya of the Biḷigi family, is said in the record to have been married to Bhadrappa Nāyaka of the Keḷadi family.

The queen granted freedom from bullock tax on 25 pack-bullocks to the matt built at Uḷuve.

Records the renewal of the old grant issued by Venkaṭappa Nāyaka to the matt of Maḷebige Rudramunidēva. The record gives a curious warning to Rudramunidēva and his disciples that they should not accept women.

Registers a grant, by the queen, of some lands to Virūpāksha dēva.

Records the grant, at the request of Mariyappa, of the freedom from bullock tax for ten pack-bullocks, by the chief to the matt at Tīrtharājapura.

One other plate is missing. Records the grant made by the chief to the matt, constructed by Śāntavīrappa in the village Mūḍagoppa.

Records the grant of freedom from bullock tax on five pack bullocks, by the chief, at the request of Nirvāṇayya to the matt built at Koḍūr.

See above under the Keḷadi Chiefs.

Records a grant made by the chief to the god Subrahmaṇya at Kukke. The record mentions Śrīraṅgarāya, the Vijayanagar king, as the overlord of the chief, though Śrīrangarāya was not ruling the kingdom at the time of the grant.

Registers the grant of three villages—Hunjanakere, Changaravaḷi and Hosahaḷḷi—for the car festival and the choultry of the god Subrahmaṇya, by Dhannōji, a famous jeweller.

See above under the Hoysaḷas.

Fragmentary vīragal : records the death of Satyaveggaḍe, probably in some battle; his wives appear to have died by the rite of *sanyasana.*

Page number in the Report	Inscription number in the Report	Date	Ruler
111	33	Dhātu sam. phāl. śu. 10 Sōmavāra (17th February 1217 A. D.)	Biddarasa ....
114	36	No date (13th century)	....
113	35	Śaka 1410 Plavanga sam. Jyēṣṭha śu 5 Ādivāra (27th May 1487).	....
168	54	Śaka 1595 Pramāthi Māgasira śu 15 Sthiravāra (Saturday, 13th December 1673 A.D.)	....
57	2	Śaka 1629 Sarvajitu Magha ba 10 (Thursday, 5th February 1708 A.D.)	....
91	28	No date (17th century).	...

Contents and Remarks

This vīragal records the death of one Biddarasa, son of the illustrious mahāpradhāna Balaveggaḍe, and the self-sacrifice of his follower Bīra Doṅgina Basava.

This records the presentation of the image of the twenty-four Tirthankaras to the basti by Malli.

This inscription records the construction of a chaityālaya and the installation of the god Ādīsvara by Rāmanāyaka.

This is a curious inscription which records a humble petition made by one Kollimogara Śankaradēvi Ballāḷitī. Gopālayya and Krishṇayya had granted 12 Narasipura gadyāṇas for the perpetual lamp and food offerings of the god Subrahmaṇya. This money Sankaradēvi took as a loan from the god's treasury and in return granted this copper plate.

This inscription records the construction of a portion of the maṇṭapa to the south of the Chennakēśava temple at Bēlūr and the grant of some wet land for conducting certain festivals.

This record registers the grant of the village Kāmēnahaḷḷi for the amritapaḍi of the god Lakshmīnārāyaṇa at Dēvanūr.

APPENDIX A.

List of Photographs taken during the Year 1942–43.

Serial No.	Size	Description	View	Village	District
1–3	8½″ × 6½″ ...	Inscription on a boulder.	...	Badami ...	Badami
4–11	Do ...	Perjarangi copper plate grant of Ganga King Rachamalla.	...	...	...
12–13	Do ...	Lithic records found at Honnavara.	...	Honnavara	Hassan
14	Do ...	Do ...	...	Dodda Malur.	Mysore
15–23	6½″ × 4¾″ ...	Copper plate and seal of a Punnad King.	...	...	...
24–33	Do ...	Copper plate and seal	...	Davangere	Chitaldrug
34	Do ...	Linga ...	...	Bharangi ...	Shimoga
35	8½″ × 6½″ ...	A page from Kalale Manuscript.	...	Kalale ...	Mysore
36	Do ...	Frontispiece ...	...	Do	Do
37–42	Do ...	Chamundi Hill ...	View of Tower ...	Chamundi Hill.	Do
43	Do ...	Do ...	View of Bull ...	Do	Do
44–48	Do ...	Statue of H. H. The Maharaja.	...	Mysore	Do
49	Do ...	Lakshminarayana Temple, Ground plan.	...	Adagur ...	Hassan
50	6½″ × 4¾″ ...	Isvara Temple ...	Drawing of doorway ...	Hiremagalur	Do
51	10″ × 8″ ...	Mamballi copper plate (recopied).	...	...	...
52	8½″ × 6½″ ...	Brahmagiri caves (recopied).	...	Brahmagiri	Chitaldrug
53	6½″ × 4¾″ ...	Inscription of Nitimarga (recopied).	...	Karbail ...	Mysore
54	8½″ × 6½″ ...	Inscription of Vishnuvardhana.	...	Talkad ...	Do
55	Do ...	View of Menhirs (recopied).	...	Brahmagiri	Chitaldrug
56	6½″ × 4¾″ ...	Kalale Temple ...	...	Kalale ...	Mysore
57	12″ × 10″ ...	Lithic record of the Yadava King Singhana.	...	Tilivalli ...	...
58–59	Do ...	Jaganmohan Palace...	Battle of Kurukshetra	Mysore ...	Mysore
60	6½″ × 4¾″ ...	Ramesvara Temple ...	Lithic record ...	Bagavalu	Hassan
61	Do ...	Lithic record at Hamemanhalli.	...	...	Do
62	8½″ × 6½″ ...	Viragal at Nerlige ...	...	...	Do
63	Do ...	Lithic record at Kunche	...	...	Do
64	6½″ × 4¾″ ...	Jamalammana darga	...	Ratnapuri	Mysore
65	Do ...	Obelisk ...	...	Do ...	Do
66	Do ...	Adinatha with the mud fort wall in the back ground.	...	Do ...	Do
67	Do ...	Narayana Temple ...	Narayana ...	Do ...	Do

APPENDIX A—*concld.*

Serial No.	Size	Description	View	Village	District
68	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Siva Temple ...	North-west view ...	Ratnapuri	Mysore
69–70	Do ...	Kesava Temple ...	Do ...	Dharmapura	Do
71	Do ...	Do ...	Kesava ...	Do ...	Do
72	Do ...	Do ...	Lintel on Sukanasi doorway.	Do ...	Do
73–74	Do ...	Mahishasuramardini at the foot of the hill	...	Bettadapura	Do
75	Do ...	View of towers, etc., at the foot of the hill.	...	Do ...	Do
76–77	Do ...	Entrance to the enclosure of temple at the top of the hill.	...	Do ...	Do
78–79	Do ...	Some figures on the hill top.	...	Do ...	Do
80–84	Do ...	Views of Bhakta-Vigraha.	...	Do ...	Do
85–92	Do ...	Cromlechs near Bettadapura.	...	Do ...	Do
93–94	Do ...	Jina figure ...	...	Basavapatna	Do
95–96	Do ...	Lakshminarasimha Temple.	Lakshminarasimha ...	Ramanathapura.	Do
97–100	Do ...	Kodanda Rama Temple	Kodanda Rama group ...	Do ...	Do
101	Do ...	Bunde Bestas near Konanur.	...	...	Do
102–105	Do ...	Views of Railway station and pillars.	...	Seringapatam	Do

APPENDIX B.

List of Drawings prepared during the Year 1942-43.

1. Kesava Temple, Dharmapura ... ... Ground Plan
2. Sidilu-Mallikarjuna Temple, Bettadapura ... ... Do
3. Drawings of some typical pottery specimens from the Chandravalli excavations.



APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archæological Researches during the Year 1942-43.

Sl. No.	Title of the book	Remarks
1	South Indian Epigraphy for the year ending 31st March 1938.	Received from the Manager of Publications, Delhi.
2	Epigraphia Indica, Vol. XXIV, Pt. VIII ...	Do
3	Epigraphia Indica, Vol. XXVI, Pt. IV ...	Do
4	Epigraphia Indica, Vol. XXVI, Pt. V ...	Do
5	Epigraphia Indica, Vol. XXVI, Pt. VII ...	Do
6-8	Memoirs of the Archæological Survey of India, Nos. 65, 66 and 67.	Do
9	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. I—Introduction.	Received from the Archæological Department, Hyderabad (Dn.)
10	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. II—Text and Translation.	Do
11	Hyderabad Archæological Series No. 14, Vakataka Inscription in cave XVI at Ajanta.	Do
12	Annual Report of the Archæological Department of H. E. H. the Nizam's Dominions 1347-49 F/ 1937-40 A.C.	Do
13	Annual Report of the Archæological Survey of India 1937-38, Pt. I.	Received from the Director-General of Archæology in India, Delhi.
14	Annual Report of the Archæological Department, Gwalior State for Sam. 1980/1923-24.	Received from the Archæological Dept., Gwalior State.
15	Annual Report of the Archæological Department, Gwalior State for Sam 1981 24-25.	Do
16	Annual Report of the Archæological Department, Gwalior State for Sam. 1982/25-26.	Do
17	Annual Report of the Archæological Department, Gwalior State for Sam. 1983/26-27	Do
18	Annual Report of the Archæological Department, Gwalior State for Sam. 1984/1927-28.	Do
19	Annual Report of the Archæological Department, Gwalior State for Sam. 1985/1928-29.	Do
20	Annual Report of the Archæological Department, Gwalior State for Sam. 1986/1929-30.	Do
21	Annual Report of the Archæological Department, Gwalior State for Sam. 1987/1930-31.	Received from the Archæological Department, Gwalior State.
22	Do for Sam. 1988/1931-32. ...	Do do
23	Do for Sam. 1989/1932-33 ...	Do do
24	Do for Sam. 1990/1933-34 ...	Do do
25	Do for Sam 1991/1934-35 ...	Do do
26	Do for Sam. 1992/1935-36 ...	Do do
27	Do for Sam. 1993/1936-37 ...	Do do
28	Do for Sam. 1994/1937-38 ...	Do do
29	Do for Sam. 1995/1938-39 ...	Do do
30	Do for Sam 1996/1939-40 ...	Do do
31	Mysore Archæological Report for 1941 ...	Received from the Director of Archæological Researches in Mysore, Mysore.
32	Do do ...	Do do

APPENDIX C—*concld.*

Sl. No.	Title of the book	Remarks
33	Ancient 'Vijnapti Patras' by Jnanaratna Dr. Hirananda Sastri, Baroda.	Received from the Registrar, University of Mysore, Mysore.
34	Mysore University Question Papers for 1942 ...	Do do
35	Benares Hindu University Art Book ..	Do do
36	Do do ...	Do do
37	His Highness the Maharaja's Tour ...	Issued by the Publicity Officer to the Government of Mysore.
38	Special Public Lectures on Research 1940-41 ...	Received from the Curator, Oriental Library, Mysore.
39	The Mysore University English-Kannada Dictionary Part VII	Received from the University English-Kannada Dictionary Office, Bangalore.
40	Do Part VIII ...	Do do
41	Brief Biography of Karadagi Mahala Desaponde ...	Received from the Editor, Mr. Govinda Rao Desaponde, Savanur.
42	Handbook of the City of Mysore ...	Purchased from Mr. G. L. Swamy, Mysore.
43	Handbook of the Mysore State ...	Do do
44	Essential Statistics of the Mysore State ...	Do do
45	Air Raids and Defence ...	Do from L.M. Chitale, Madras

APPENDIX D.

Expenditure during 1942-43.

		Rs. a. p.	Rs. a. p.
I.	Salaries—		
	Director's Allowance (Rs. 50 per month) ...	600 0 0	
	Assistant to the Director (Rs. 300-25-350) ...	1,738 5 0	
	Do (Rs. 150-10-250) ...	1,065 0 0	
	Establishment	5,592 8 0	
	Watchman for excavation area (allowance) ...	60 0 0	
II.	Travelling Allowance	401 8 0	
III.	Office Expenses—		
	Contingencies	567 13 6	
	Printing charges	1,754 10 0	
	Museum	142 3 0	
	Clothing to Menials	68 7 0	
	Furniture	112 12 0	
	Photographs for sale	199 6 0	
IV.	Library	21 2 0	
			12,323 10 6
Add—	Receipts remitted to treasury—		
	Sale proceeds of publications and photographs ...		299 11 0
	Grand Total ...		12.623 5 6

ERRATA

Page	Line	Read	For
3	12	classified	classi fied
,,	38–39	Supplementary	Suppiementary
15	9	Kaviledurga	Kavaledurge
16	19	is	si
,,	35	conservation	coservation
27	31	stones	stenes
30	7	paṇya	puṇya
46	5	followers	ollowers
49	23	विदित	विपिव
50	7	दहत्या	हत्या
,,	10	इति	ल इति
,,	36	ಧೂಯೋ	ಧೋಯೋ
125	9	Vaidikādvaita	Vaidkidvita
128	28	ichchatā	ichchati
130	40	ಪೂರ್ವಮರಿಯಾದೆ	ಪೂರ್ವಮದಿಯಾದೆ
134	6	ಯತ್ರಯೋಗೀಶ್ವರಃ	ಯಶ್ರಯೋನೀಶ್ವರಃ

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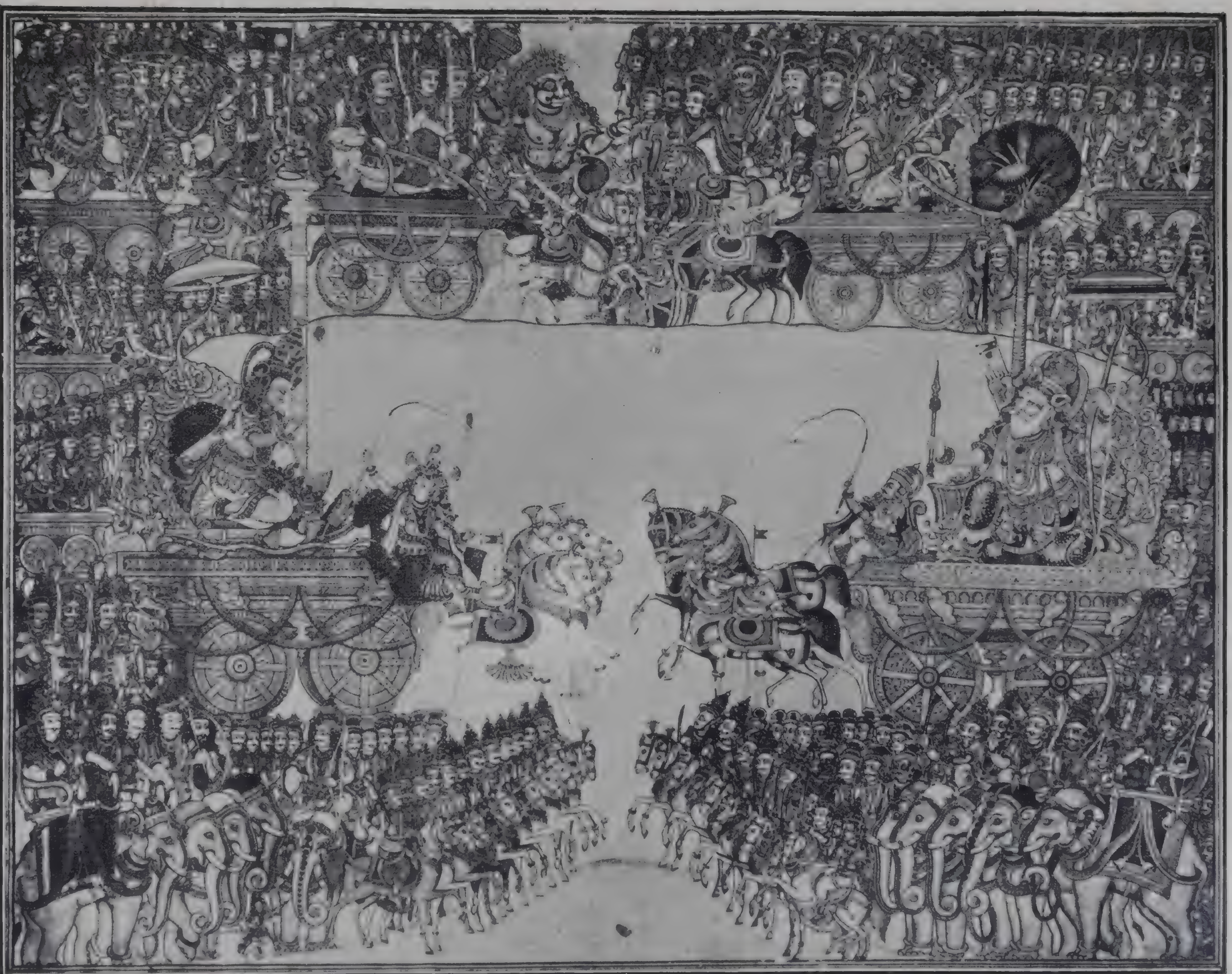
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ILLUSTRATIONS



BATTLE OF KURUKSHETRA—A PAINTING AT THE CHITRASALA, JAGANMOHAN PALACE, MYSORE (p. 39).

Mysore Archæological Survey]



1. NORTH-EAST VIEW OF CHENNAKESAVA TEMPLE, DHARMAPURA (p. 27).

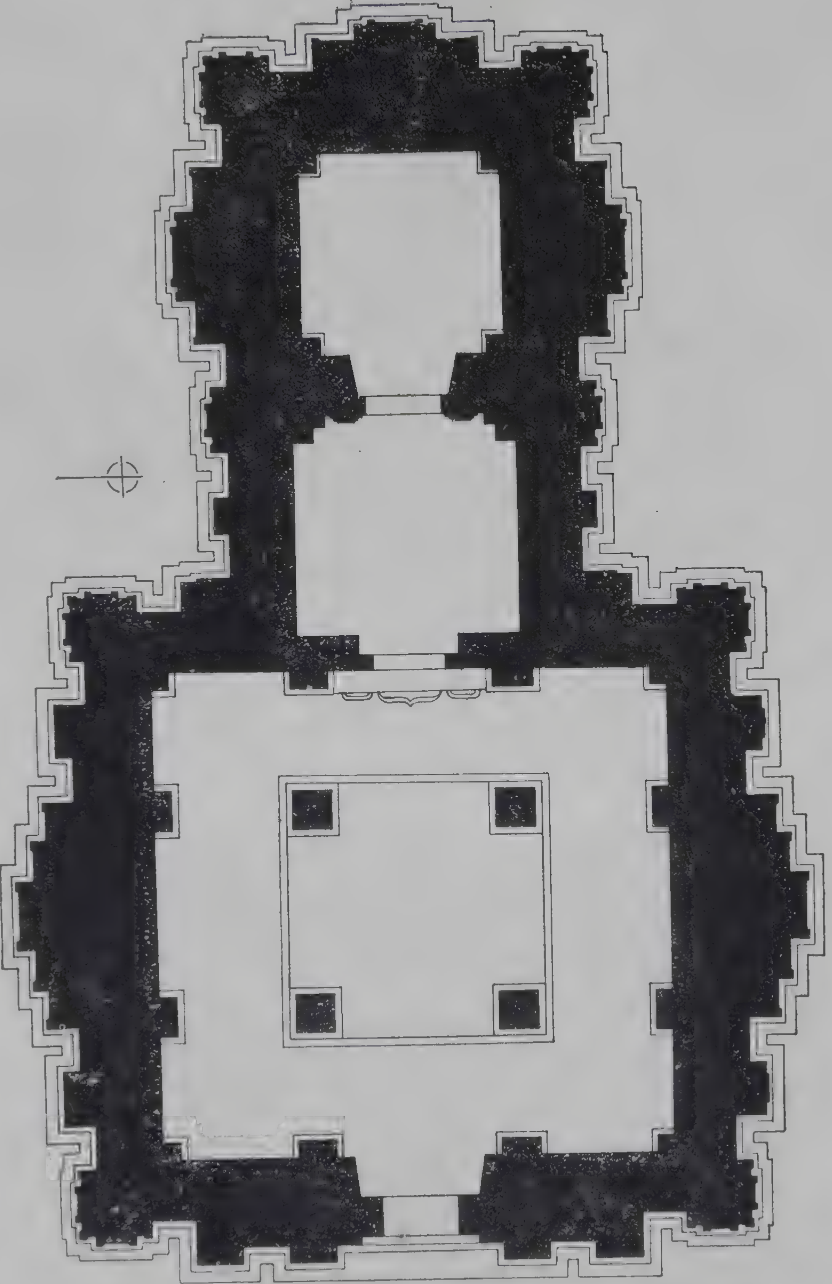


2. LINTEL ABOVE SUKANASI DOORWAY OF CHENNAKESAVA TEMPLE, DHARMAPURA (p. 27).



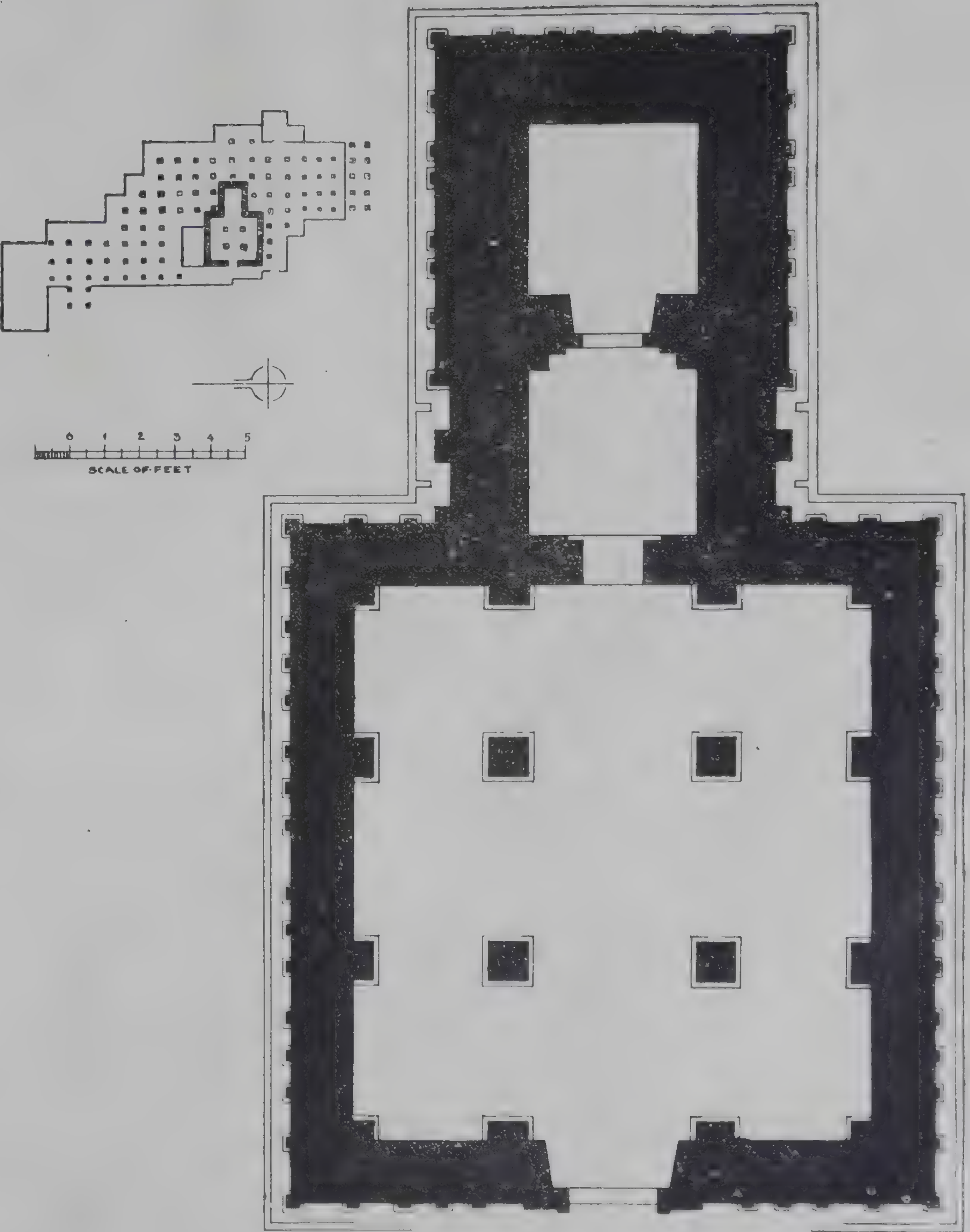
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KESAVA TEMPLE
DHARMĀPURA

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SIDILU-MALLIKĀRJUNA TEMPLE
BETTADAPURA

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1. VIEW OF MALLIKARJUNA HILL, BETTADAPURA (p. 29).



2. VIRABHADRA AND ATTENDANTS, ANNADANI MALLIKARJUNA TEMPLE, BETTADAPURA (p. 32).



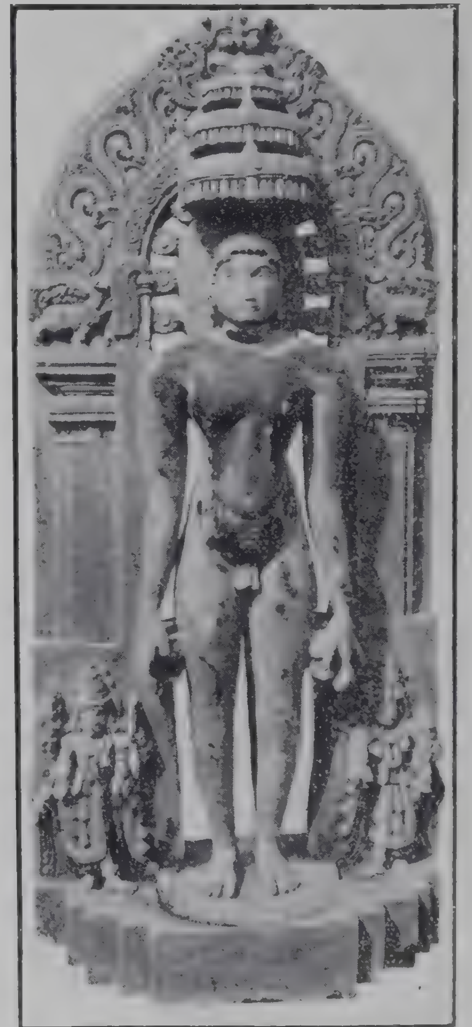
3. A ROYAL BHAKTA, ANNADANI MALLIKARJUNA TEMPLE, BETTADAPURA (p. 33).



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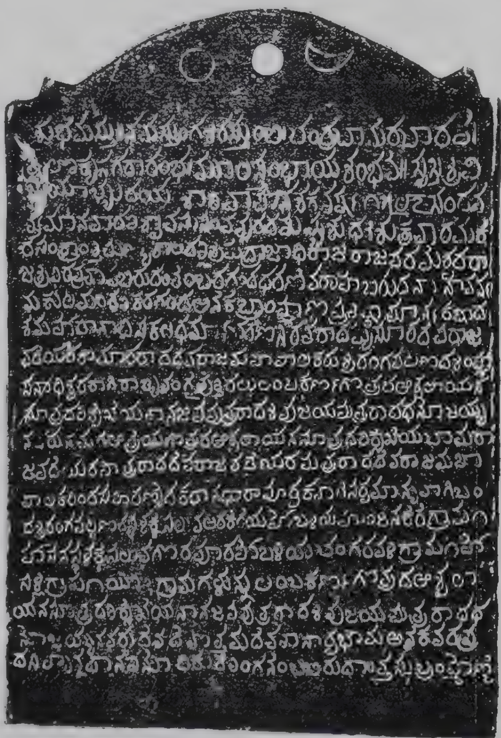


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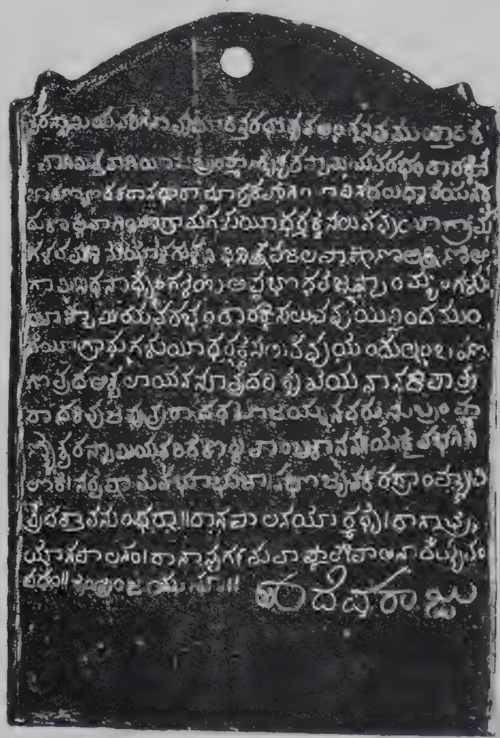


(2)

PRE-HISTORIC IRON AGE CROMLECHS NEAR BETTADAPURA (p. 34).

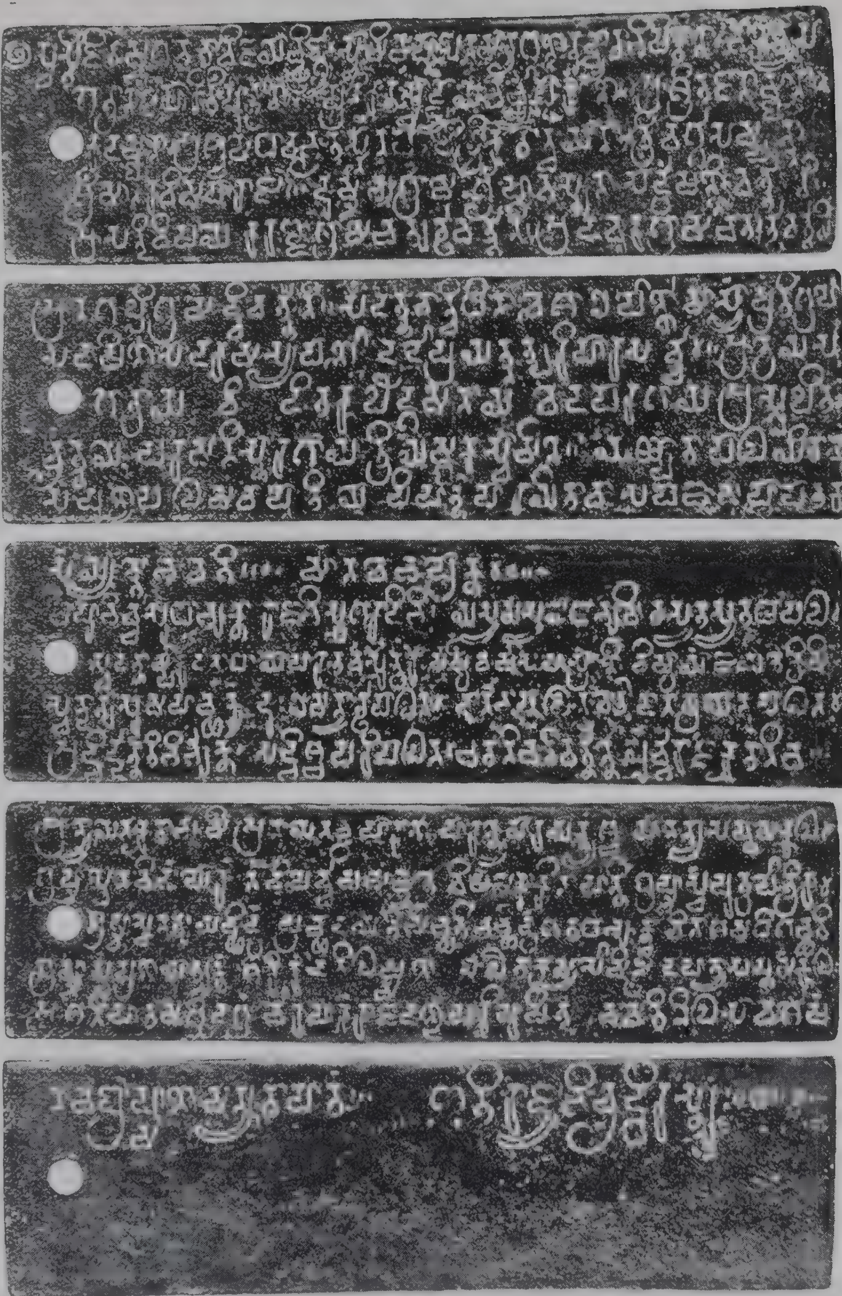


(3)



(4)

DHANNOJI'S GRANT OF HUNJANAKERE TO GOD SUBRAHMANYA OF KUKKE DURING THE TIME OF DEVARAJA VODEYAR, MYSORE KING (p. 155).

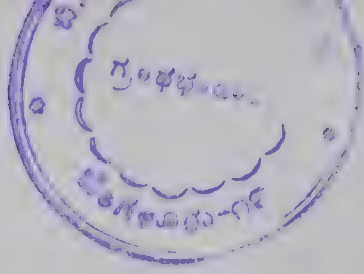



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PLATE VIII



BASEMENT FRIEZES OF THE CHENNAKESAVA TEMPLE, BELUR.

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ಬೆಂಗಳೂರು-೧೯

